

THE RULING RACES OF PREHISTORIC TIMES

IN INDIA, SOUTH WESTERN ASIA

AND SOUTHERN EUROPE

BY

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PREFACE

IN the first volume of this treatise I have tried to tell the story of the divine education of civilised man, and to show how our forefathers, who founded the primæval village, which grew into the State formed of united provinces, gradually fought their way out of the darkness of ignorance, and the twilight of imperfect civilisation, and how, in the contest, they made law victorious over individual passion and self-will. I have shown how this victory was gained, and the rule of law made permanent by a national system of education begun by the village elders and schoolmasters, who first taught the village children the lessons learned from their own personal experience in agriculture and practical life, and who made their lessons lasting national possessions by embodying them in proverbs, and short, practical, impressive stories, easy to be remembered by learners whose interest was roused by their dramatic power. The actors in these stories were never persons who had lived on earth, and the names and descriptive attributes assigned to them were, like the catch-words in proverbs, which are as old as the native tales, key-notes to their meaning, and sign-marks to fix the narratives in the memory of those to whom they were taught. A striking instance of the method of these early story-tellers is to be found in the nature-myth, telling how the Sleeping Beauty, the earth, was lulled to sleep by winter, and left ready to be

awakened to fresh life by the kiss of spring. The progress of these early pioneers is marked by the evidence given by the diffusion of myths, customs, and ritual, which I have shown to be common to all countries, from India to Western Europe, and these show that the primitive village farmers, who made their way from the southern forests of India to South western Asia and Europe, and the hunters, shepherds, and artisans, who went southwards from Northern Europe and Asia, were impelled forwards, first by the land hunger of the crop growing forest races, and afterwards by the trading instincts of the combined agricultural and pastoral tribes, which increased in strength as commerce grew from the interchange of the products of their fields and flocks by the farmers and shepherds, to the more profitable barter of the weavers and potters of the North, and of the metallic smiths of the early Bronze Age, the sons of the German Wieland, the master smith, who became Danu, the primæval father and judge of the Greeks, Semites, Akkadians, Turanians, and Hindus. In these early ages, when the first fear of strangers which beset the primitive hunting races passed away, the desire for land and gain led the tribes, who ultimately united to form the ruling races of the infant world, to mix together freely, to cement their union by national alliances, and to increase the national strength by making blood brotherhood with all stranger immigrants received into territories occupied by previous settlers. During the subsequent process of forming new dialects from the languages of intermingling races from the North, South, and East, there was also a coalescence of national customs, ritual, and symbols. As the complexity of national affairs increased under these processes, historical knowledge was found to be a necessary equipment for the rulers and leaders of the growing confederacies, and to meet

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~~This want of the~~ teaching of the past practical experiences of the nation was added to the work consigned to the technical schoolmasters of the infant communities, who had become the judges and law-givers of the federated provinces into which India, South-western Asia, Greece, and Italy were divided in the dawn of civilisation. It was then that the original nature-myths became histories, telling of the stages of the nation's progress. The stories thus altered, like the nature-myth of Nala and Damayanti, which, as I have shown, became the plot of the great historical poem of the Mahābhārata,¹ were framed according to carefully matured rules laid down by the national historians, called Prashastri by the Hindus, Asipu by the Akkadians, and Exegetæ by the Greeks, who had gained teaching experience by their own training, and the lessons bequeathed to them by their forefathers. Therefore, their primitive epitomes of national history were never biographies of individuals, which would have overburdened the memories of teachers and learners, but dramatic narratives condensed so as to be easily remembered by the use, as algebraic signs, of symbolic names and sacred numbers, the meanings of which were universally understood by those who had learned their interpretation in the national schools, where these lessons were taught as a preliminary introduction to knowledge similar to our alphabets and numerical signs. These stories depicted, in broad outlines, the history of ages, and were moulded into a form which their makers knew would coincide with the national taste, and would thus ensure that they would remain indehibly fixed in the minds of those who learned them. It is a consequence of these rules that in India the history of the country down to the victory of the Pāndavas

¹ *The Ruling Races of Prehistoric Times*, Essay ii., pp. 64-76

is told, as the events of the year of destiny, in accordance with the instincts of the agricultural village communities, who looked on the year as the universal measure of time, while in Greece, where Northern individualism predominated, history, as in the myth of Peleus, told in Essay vi, became the record of scenes in the supposed life of the hero, who, in the Peleus myth, ended his career as the father of the sun god Achilles.¹ Among the Semite Jews history was told, as in the early stories of Genesis, as a genealogical record, in which the successive epochs appear as fathers of the descendants of Adam, meaning the red man, the founder of the red race, and of Shem, meaning the name, who were two variant forms of the first father of life in the birth story which traced the origin of man," as distinguished from the savage, to the age when he first compared and differentiated natural objects and phenomena by the use of names. As these stories were, like the instructive nature myths which preceded them, intended to be strictly accurate, one of the chief objects of those who framed these national historical lessons was to make them, though short, scrupulously exact. They, therefore, compiled them in the same spirit which made the primitive Roman

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symbolical act omitted"¹ It was the descendants of the Latin race, who founded the village communities of Italy on the pattern of those in Southern India, who showed in the Roman rule that 'no religious service can be acceptable to the gods unless performed without a flaw,' that this spirit, which reproduced the indomitable obstinacy of the Indian Dravidians," permeated the whole organisation of the State, for this rule was so rigorously adhered to that sacrifices had to be repeated thirty times in succession, on account of mistakes again and again committed² This same anxiety for scrupulous exactness appears in the elaborate rules of the Indian Brahmanas, and has left indelible traces of its presence in the society of all countries which have been governed by the agricultural and pastoral races The authors of these dramatic histories believed themselves, and were believed by those who appointed them, to be divinely inspired, and they, therefore, took care that their work should descend to future generations in an unaltered form by forbidding, under the penalties imposed upon all who transgressed a national taboo, all tampering with these sacred records

In India we have distinct evidence that these histories were recited at the national festivals just as our Bible history is read in churches, and the Jewish Thora in their synagogues for they formed the contents of the Itahisa Purana, called the fifth Veda, which were afterwards disseminated among the people in the national poems of the Mahabharata and Ramayana, and in the histories told in the Brahmanas, just as the similar histories of the mythic age in Greece and

¹ Mevna, *Antiquities of the Hindus*, viii, p. 276. *Antiquities of the Hindus*, viii, p. 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

² *The Aryan Races of Prehistoric Times*, Essay II, pp. 45-61

³ Mommsen *History of Rome* translated by W. I. Dickson People's Edition, vol. II p. 400

Persia became the sources whence the epic poets of these countries and the dramatists of Greece drew their plots. The Itahāsa Purāṇa is said in the Upanishads to contain the historical hymns (*itahas*) of the Atharvāṅgiras, that is, of the two classes of priests who succeeded the primæval unsexed Bhrigus, or fire-priests. The Atharvans, or priests of the light and sun-god Atri, who instituted the bloodless ritual of the Rigveda, in which milk was offered to Indra, and barley, the divine seed, mixed in cups of pure running water, was consecrated and drunk in the sacramental Soma sacrifice. Their predecessors were the Aṅgiras, who offered burnt sacrifices of animal victims¹. These ancient sacred histories, preserved from the days when the Northern totemistic tribes introduced into India the annual sacrifices of their totem animals, were recited² by the priests during the Ashvamedha sacrifice of the sons of the sun-horse, held in the month of October. The time set apart for the recital was called the Pariplava nights, or those of the circling (*pari*) boat (*plava*). This boat was the moon-boat, guiding in their monthly and annual circuits round the pole the stars led in the infant astronomy of the Akkadians and Egyptians by Dumu-zi, the son (*dumu*) of life (*zi*), and Smati Osiris, the barley-god, the names by which they called the hunting-star Orion, and which carried afterwards, in his annual circuit of the heavens, the sun, called in Northern mythology the knight Lohengrin, the bearer of the blazing

flame (*loke*),¹ who, as Sigurd, made his annual journey, not in the moon-boat, but as the rider on the cloud-horse Grāni. It was the history of the nation during the previous annual voyages of the sun-warrior which was recited during the nights especially dedicated to him.²

This custom of reciting the national history as part of the ritual of the annual sacrifice of the totem of the race must be of immense antiquity, and of Northern origin, as the Ashvamedha sacrifice, which is, as I have shown, connected with the Equiria at Rome, held at the same time of the year,³ belonged, in its primitive form, when the horse was killed and eaten in honour of the Northern sun-god, instead of being set free to wander at its will as in post-Vedic Indian ritual, to the age of animal sacrifices preceding the purer rites of the Vedic Soma sacrifice of the united sons of the tree, the river, and the barley. It was for the Soma sacrifice to the sun that ripened the barley, the seed of life, and to the rain-god, who matured it, that the greater number of the hymns of the Rigveda were written, and the chanting of these hymns of prayer and praise was only gradually made the principal part of the national public worship when the silent ritual of Prajāpati,⁴ the invisible god of life dwelling in the seed, and the ruler of the year, with its animal totemistic sacrifices, was made subordinate to the bloodless sacrifices of the newer

¹ Lohengrin, the bearer of the Holy Grail, the water and blood of life, preserved in its cloud casket, was drawn in the moon boat by the moon swan. *The Ruling Races of Prehistoric Times*, Essay III., p. 302; IV., p. 351.

² Max Müller, *Upanishads Chândogya Upanishad*, III. 4. 1 and 2; S B E. vol. I pp. 39 note 1, 40.

³ *The Ruling Races of Prehistoric Times*, Essay IV. pp. 335, 336, 395.

⁴ Eggeling, *Sat Brâh.*, I 4, 5, 12; S B E. vol. XII. pp. 130 note 2, 131, where we are told how, in the contest between Mind and Speech, Prajāpati decides in favour of the superiority of Mind, and, therefore, Speech refused to assist at his ritual.

belief in the sun god as the messenger, image, and son of the invisible creating god of light, the ever revolving pole or fire drill of the universe, whose existence was proved by the perpetual revolution of the stars. We also find a surviving relic of the reverence with which these stories were regarded in the rule forbidding the American Indians—who still, like the primitive people of Europe and Asia, preserve the greater part of their knowledge in the form of oral tradition—to tell them except after fasting and prayer¹

But when we, who have been taught to look on history as a detailed record of actual facts, and not as a summary of results, told in symbolical language, first hear, and examine these stories which were looked on with such reverence by our ancestors, they appear to us as they did to Plato, to be so full of unutterable absurdities, that we cannot realise how they were ever invented or valued by the shrewd intellects of the pioneers of civilisation, or how they have since remained fixed in the popular memory as prized memorials of the past. This riddle can only be solved when we realise the fact that the historical methods of the framers of these stories were totally different from those to which we are accustomed, that their rules for recording history have been obliterated, and the meaning of the names, symbols, sacred numbers, and memory saving abbreviations they used, ignored and forgotten by the Aryan bards who founded our modern histories, and who thought that the only records of the past worth preserving were those which told of the actual deeds and conquests of the national warriors and leaders. In order to understand the real meaning of the ancient stories, which have been derided by philosophers, but preserved by popular conservative instincts, and to convince ourselves that they are

¹ *The Ruling Races of Prehistoric Times*, Part II. Essay IV, p. 244

genuine epitomes of past history, giving a summary of the leading facts in the national career, we must recover the knowledge that has been lost by ages of neglect, learn to interpret the ancient symbols and language in their original meaning, think the thoughts, and see with the eyes of the primitive chroniclers, and give up the erroneous system of looking on the heroes of their historical tales as individuals, and of interpreting them as biographies of living men, who have influenced the progress of the nation.

But though these sacred verbal records give us outlines of the national history, they only preserve the salient incidents chosen by the national historiographers to mark the stages of national growth, and give us little insight into the inner life of the consecutive ruling races, whose story they tell. It is to ritual and national customs that we must look if we want a living picture of the childhood of the human race. It is these which tell us how carefully the primitive agriculturists marked the recurrence of the annual seasons by greeting the year's changes with festivals and dances; of the union of the people of the North and South by the marriage rite of making blood-brotherhood between the bride and bridegroom, which is common to almost all Indian tribes, and of which a trace appears to have survived in the Roman rule, requiring the bridegroom to part the bride's hair with a spear-point, and also of the significant marriages of the bride and bridegroom to trees, which are so prevalent in India.¹ Ritual and custom also tell us how the house-mother of the Finnish race, the prototype of the Roman Vestal virgins, was the family priestess, who offered daily libations to the household-fire.² It is through ritual that we can trace the stages

¹ *The Ruling Races of Prehistoric Times*, Essay III, pp. 174, 175, 152, 153, 209, 278

² *Ibid* Essay III, p. 200; IV, p. 361.

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of the sacrifice of the sheep totem of the shepherds, who, as sun worshippers, substituted the sun sheep, Rachel, the ewe mother of the Jews, for the moon goat, and can see how it was first the black ewes offered to Hekate, the goddess of the cross roads in Asia Minor,¹ which became the ewe sacrificed to Ptahiel, the opening (*patah*) god, the Egyptian Ptah, the Jewish Japhet, at the autumnal equinox, by the worshippers of the polar star, whose ritual is preserved by the Sabrean Mandaites.² how this unsexed parent god of the early fire worshippers became, on the rise to power of the twin races, the ram of Varuna, which, as we see in Abram's sacrifice of the ram in the place of Isaac, was the substitute for the sacrifice of the eldest son formerly offered by one of the branches of the twin confederacy, and we can see how this ram became the lamb³ eaten by the Jews at the Passover, instead of the eldest son, the child eaten by the Sabrean Haranites, and we can also trace this lamb as a sacrifice to St George, the plough god of spring of Asia Minor and Western Europe, for the Bulgarians still sacrifice lambs on his day, and tell a story of Abraham sacrificing his child to St. George instead of a lamb, which, as he was a poor man in the story, he did not possess, and how its life was miraculously preserved.⁴ From this sacrifice to St George, and the Jewish Passover, we are led by ritual to the Greek sacrifice of the lamb at Easter, when a lamb is eaten in every household in Athens. It is also through the ritual of the Pahlia and Equiria festivals of the corn growing races of Italy, who worshipped the moon cow and the sun horse, through the sacrifice of horses by the Northern worshippers

¹ *The Ruling Races of Prehistoric Times* Essay 11 pp 197 215 216

² *Ibid* Part II Essay vii, pp 163, 164

³ *Ibid* Essay v pp 55 56

⁴ Garnett and Stuart Glenn *e Women of Turkey* chap x pp 332 333

f Odin, those of the Massagætæ on the Caspian Sea, the *śhvamedha*, or horse-sacrifice, in India, and the use of the *śhva-vāla*, or horse-tail grass, as the magic rain-wand in the Indian Soma festival, that we can trace the gradual movements of the North-western races of Europe to the south-east, and the establishment of their dominion in south-western Asia and India,¹ after that of the sons of the antelope and the cow, who were the successors of the worshippers of Varuna and the sun-rain. But by far the most valuable evidence given by ritual, as to the inner life of our primitive ancestors, is that which reveals to us the stages of the gradual evolution of a pure and spiritual faith out of the early sacrifices of the Northern races, in which the united tribe feasted on the national totem animal at their chief annual festivals held at the winter and summer solstices. We can trace in Indian ritual the change from the totem feasts, accompanied by copious draughts of intoxicating drink, to the offerings of milk, sour milk, barley, and rice, to the rain-gods, Indra and Pushān.² This was the work of the corn-growing races, sons of the Northern animal totems, and of the Southern village grove, who, when united, called themselves the sons of the mother-bird, who brought the showers of spring. They changed their name from that of the sons of the bird to the sons of the rivers, which supplied water for their crops when they left the hill slopes, chosen as the site of the earliest terraced cultivation of the Northern agriculturists, and of the primitive Indian forest cultivators,³

¹ *The Ruling Races of Prehistoric Times*, Essay II, pp. 132, 133; III, pp. 36, 232, 321 323, IV, p. 336; V, pp. 483 485

² *Ibid.* Essay III, pp. 162, 201, 202, 204, 205, 242, 243; V, pp. 435, 36

³ All nomad forest agriculturists in India, who clear the forest for their cultivation by burning the trees, and who move from one forest clearing to

and came down to the river valleys as the race who used the waters of the river for irrigation. It was when the Basques of Asia Minor, called Iberians or Ibai erri, the people (erri) of the rivers (ibai), who became the Iravata, or sons of Iri or Idi in India,¹ and of the rivers called Iravati, were named the sons of the rivers,² instead of the children of animal totems and the mother bird, that they changed the custom of making blood-brotherhood with all strangers admitted into the tribal confederacy to that which required all who joined the corn growing communities to consecrate their admission by the baptismal bath of regeneration. This, in India, made the new born brother a son of the black sun antelope, whose skin the neophyte wore in the bath as the Jarayu or afterbirth, and it was when he came out of the bath as a new-born disciple, the twice born³ son of the regenerated race, that he received the staff of Udumbura wood (*Ficus glomerata*), which marked him as a member of the gardening races, the sons of the Syrian

the never dying fish¹ dwelt as the symbol of the soul of life to the Kushite sons of the bird mother Gandhari, she who wets (*dhara*) the land (*ga*)² This was originally the Indian carp or Rohu, the sun fish, which hides itself in the mud when the waters dry up towards the end of the long season of drought, between the end of the rains in autumn and their reappearance at the summer solstice with the South west monsoon and emerges when the rain refills the water reservoirs This immortal fish became to the sons of the rivers, in more temperate climes, the eel, which like the mother bird, regulated its annual disappearances and reappearances by the coming of winter and the return of spring This eel was called by the Finns *Il ja*, the sacred fish born (*ja*) of *Il* that is, of the mother of the year of three (*uu*) seasons, the mother *Ida Ira*, or *Ila*, while by the Hindus it was called *Indu*, the root whence the name of *Indra*, the rain god, was formed It was the sacred eel which gave place to the mother dolphin, the Indian *Makara*, the Greek *Delphus*, when the encircling ocean became the mother of life, the home of the life giving waters, in place of the rivers and the holy pools³ which, as I show in Essay viii,

¹ For the belief in the undying fish which travelled from India to England see Wordsworth's Song at the Feast of Brougham Castle—

And both the undying fish that swim
Through Eowse's tarn did wait on him

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² *Ibid* Part i Preface pp xl xlv Essay i pp 22 23 i pp 125 126 i pp 284 286 iv pp 374 375 With regard to the derivation of *Indra* from *Indu* which all Sanskrit scholars admit to be its root and the assignment of the eel as the meaning of *Indu* it must be remembered that *Agni* the fire god always associated with *Indra* in the *Rigveda* is the Wend god *Ogon* and this makes it probable that it is to Northern sources that we must look for *Indu* the root of *Indra* It is as I have shown in the Preface to Part i one of the names of the eel totem of the Kharians and Cherokees, who are sons of the hawk the bird mother of the maning faces who

were first the springs brought to light by the wonder-working hoofs of the sun horse ¹

Thus it was the sons of the river-worshippers of the fish-god, as the symbol of the soul of life, who instituted the ceremony of baptism, which began with the bathing in the sacred spring dew at the festival of the Palilia, celebrated by the ploughing races in the month of April, and culminated in the elaborate baptismal ceremonial of the Hindu Soma festival, the still more ancient baptism of the Sabæan Mandanites of the Euphrates valley, that of the Greek penitents of the Eleusinian festival to Demeter, the barley mother, and of the American-Indians of Mexico ²

It was these same sons of the barley, the seed of life, symbolised in the eight-rayed star, and of the more primitive Sesamum, or sacred oil seed of the Mandæite Sabæans and Indian Telis,³ who added to the baptismal bath of incorporation into the brotherhood and of moral regeneration, a substitute for the sacrificial feast on the totem ancestor of the tribe. This was the sacramental meal on the barley, the seed of life, mixed with the running waters of the parent rivers, eaten with the variations I have described in the accounts of each ritual by the Hindus, Zends, Greeks, Euphratean Mandanites, and the Mexican Indians.⁴ Only

those who had been cleansed from their sins by the purifying baptismal bath of regeneration were allowed to partake of this meal, and they believed that in eating the sacred food they were incorporating into their body and soul the living son of the god of light, who ripened the grain, and breathed into it the spirit of his son as the germ of future life¹

It was these corn growing races, united by a common ritual and a common symbolic worship of the two sun crosses, combined in the eight-rayed star, which formed the great trading confederacy of the merchant sons of the seed of the sun Ra or Ram, who became the Phœnicians and the Semites, who claimed to be born of the seed of Abram, that is, of the father (*ab*) Ram, the sun god, and the seed grain he ripened. They, as I have shown in Essays v and ix,² spread themselves as the leaders of trade over the whole civilised world, and instituted the rigid rule of law, and of a complicated and burdensome ritual which, with its accompanying social tyranny, led the way to the great revolt of the subject races, headed by the Aryan Celts, sons of the wine-god, which I have described in Essay vi³. It was this revolt which substituted for the Unitarian faith of the Semite

¹ That this statement that those who ate the sacramental barley believed that they ate the living Son of God is not exaggerated, is proved by the existence of this belief among the Banu Hanifa of Arabia, the sons of the date palm tree. Their god called Hais, was made of dates, butter, and dried curd, and an Arab poet describing the view taken of this god by those outside the tribe says, 'The Banu Hanifa have eaten their Lord for hunger'. Sachau's *Alberuni's Chronology of Ancient Nations*, chap. viii. p. 193. This sacramental meal is also spoken of in the *Arabian Nights* by the chief of the tribe called Jamrkhan. He when conquered by Gharib the sun god, says 'I worship a god made of dates, butter, and honey and I eat him' (Barton's *Arabian Nights*, 'Story of Gharib and his brother Ajib' vol. v pp. 213-216). See Essay ix of this volume, p. 338.

The Ruling Races of Prehistoric Times, Part I. Essay v. pp. 471-481, Part II. Essay ix, pp. 307-319.

² *Ibid.* Essay vi, pp. 539 ff.

confederacy, the Greek polytheistic worship of individual gods, represented in human forms, and which broke up the Kusho Semite system of communal government, and of confederated states and provinces superintended by monarchic kings. It was then, as I have shown in the Preface to Part I, that the ancient mythic histories and genealogies, telling history under the names of supposed ancestors,¹ were distorted into individualistic biographies similar to those recited by the Celtic bards.²

But though the evidence of ancient mythic history, ritual, symbols, language, antiquarian remains, and historical botany and zoology, enables us to reproduce graphic pictures of the early history of mankind, they give us but very uncertain guidance as to the chronological order in which the various stages of growth succeeded one another. This is best shown by the successive methods of computing time which mark the gradual growth of civilisation by the progress of astronomical and weather knowledge, which was always a favourite study of the agricultural races, who found knowledge of the changes of the seasons essentially necessary to success in farming. It was these farmers, who called themselves sons of the seed grain, who, as I have shown in Essays iv, viii, and ix, wrote the history of mankind on the heavens in the names and attributes they assigned to the stars and constellations. (1) The first method of measuring time by the stars which they used was that of the year of the Pleiades,

¹ Such as the genealogies of Genesis iv 17, 18, in which the city of Erech, the Akkadian Unuk, becomes Enoch the son of Cain, and the father of Irad or Eridu, the holy city of Ia, and of Genes xxi 12 ff, in which Arpachsad, the land of Armenia, is the son of Shem, and the father of Shelah the spear the symbol of the fire-god, which led the early Semite emigrants. *The Ruling Races of Prehistoric Times*, Part I Essay iii, pp 141, 150, 179, 189. Part II Essay ix, p 243.

² *Ibid* Part I Preface, pp lii lv.

called the Mothers and the Spinners, divided into two periods of six months each, beginning in November and April. This was the year which the founders of village communities brought with them from the Southern Hemisphere to Europe,¹ and that represented in the cosmogony of the Sia Mexican Indians as the year of the world's creation by Sus-sistinnako, the spider, which I have described in Essay ix. (2.) It was followed by the year of the three seasons of the growing seed, beginning with the birth of the young sun-god at the winter solstice, symbolised by the equilateral triangle, the first symbol of the triune creating god, the one god who rules the year under three forms of the three recurring seasons.² This was the year of Orion, the hunter, the father star of the Indian Brahmins, and of the corn-growing races of Asia Minor, the star which led the stars round the pole in their daily revolutions, divided into longer periods by the lunar phases of the moon-hare, symbolised by the constellation Lepus, at the foot of Orion, which he, as the wild hunter, or wind-god, hunts round the sky in her monthly courses. It was also the year of the Akkadian and Egyptian sun-gods Dumu-zi (Tammuz) and Smati-Osiris, both of whom gave their names to the star Orion.³ In this year the three seasons are represented by the three stars forming the belt of Orion, and these were one of the three constellations of the Pleiades, the three stars of Orion and the seven stars of the Great Bear, which were placed in the sky by Ūt'set, the mother of corn in the Sia cosmogony, when she emerged from the nether earth to the corn-growing plateau on the top of the mother

¹ *The Ruling Races of Prehistoric Times*, Essay ii, pp. 123 ff.

² *Ibid.* Part i. Preface, pp. xii, xiii

³ *Ibid.* Part i. Essay ii, p. 127; iv., pp. 401, 402; Part ii. Essay vii, pp. 18, 20-23.

mountain¹ The beginning of the age of the years of Orion and that of the Pleiades was also the time of the supremacy in the south of the ape god, ruler of the winds to the matriarchal Dravidians, the Hindu Hanuman, who became in Egypt Set, the god of the South, whose first name was Hapi, the Egyptian form of the Hindu Kapi, the ape, the earliest Nile god, and the Wild Hunter of the North He was, as I have shown in Essay viii, the god raised to heaven as the constellation Cepheus The Stars α Cepheus Alderamin and γ Cepheus were the pole stars from 21,000 to 19,000 B.C., and it was while they ruled the heavens that the ape god was looked on as the ruler of the winds, who preceded the mother bird, the pole stars in Cygnus and Lyra. It was he who turned the pole, and his form was depicted in the stars round the pole, which were first in Hindu astronomy called the stars of the ape, and afterwards those of Sisumara, the alligator² (3) This year was succeeded by that of four seasons, the year of the corn and fruit growing races of Syria, Asia Minor, Macedonia, and the Greek Peloponnesus who all began their year with the autumnal equinox³ This was the year of weeks of seven days in place of the previous five days week reckoned by the Northern Scandinavians and the Zend Mazdeans, and still used by the Shans of Northern Burmah, who hold their weekly markets at intervals of five days.⁴ This seven days' week was symbolised by the seven

¹ *The Ruling Races of Prehistoric Times* Part II Essay ix, p. 260

² See diagram of the polar circle O'Neill *Night of the Gods* vol. 1 p. 500 The description of the constellation Sisumara in the Vishnu Dharma is that of the figure of a man with hands and in the Ramayan Tara the star, the pole star, is the wife of Sugriva the ape king Essay vii pp. 214-225

³ *The Ruling Races of Prehistoric Times* Essay iv p. 330

⁴ Darmesteter *Zenda estā Mahāyāht* 3 SBE vol. xxii p. 98 note 5 Sir D. Forsyth *Autobiography and her misadventures* p. 188, *The Ruling Races of Prehistoric Times*, Part II Essay vii, pp. 138 note 4 139

stars of the Great Bear, the heavenly axle which turned round the pole, and which was driven by the Greek son of Phlegyas, the fire god, called Ixion or Axion, the driver of the axle (*aksha*)¹ This was the year of the sun antelope, the heavenly god of light, who, when he was the earthly totem of the corn growing races, showed his worshippers the best corn lands in the gently undulating river valleys, and who, when he was raised to heaven as the antelope or deer sun,² circled in his annual course, beginning in the west at the autumnal equinox, the four points of the compass marked by the Latin cross of St George, the rain and plough god of Cappadocia and of the Indian Gonds This cross was crowned in the north by the pole star, the god Njord of the Edda, and the star worshipped by the Indian Kushika or Kushites, the Sabæan Mandamites of the Euphrates valley, the Sabæans of Southern Arabia, and the Egyptians³ (4) When these worshippers of the sun antelope, who first worshipped the Phrygian and Hittite goat, Tui, the Greek αἴξ, or wind goat, who under his other name of Uz, derived from the Finnic Uk-ko, became the Jewish Esau,⁴ reached India and the countries of the Persian Gulf within the influence of the South west monsoon, they added the rainy season to the four seasons of their predecessors, and began their year with the summer solstice⁵ It was with the year

¹ *The Ruling Races of Prehistoric Times* Essay II, pp 83 84



² The guardian star of this year was the Indian star Marichi meaning the spark of fire, who was the father of the Kushite race and was raised to heaven as one of the stars on the tail of the Great Bear when he was slain by Rama, the ploughing god as the deer who enticed him away from Sita, the furrow *The Ruling Races of Prehistoric Times*, Part I Essay III, p 261, IV, pp 343 357

³ *Ibid* Part I Essay I, p 8 ff, III, pp 230 232, IV, pp 378, note 3 379 412, Part II Essay VII, pp 24 28 45

⁴ *Ibid* Essay IV, pp 364, 365, III, pp 145, 149, VI, p 544

⁵ *Ibid* Part I Essay IV, pp 364 367, 369 372, Part II Essay VI, p 28 30

opening with the summer solstice that the age of the twins, originally Day and Night, the children of Saranyu, the corn-mother, began. This age of the twin parents of the Hittites, called the Khatti, or joined race, in Assyria and India,¹ was that marked by the worship of the solstitial sun, which brought the rains of the Persian Gulf and Northern India at the summer solstice. But this season was first revered, not by the nations of the South, but by the Northern worshippers of the sun horse and its rider, whose mythic history is given in Essay VIII.² He was the god born at the winter solstice, who celebrated at midsummer, when fires were lighted in his honour throughout North western Europe, his annual victory over the powers of frost and darkness. The course of the solstitial sun was symbolised by the transverse St. Andrew's cross, sacred to the sun and rain god, and it was the union

of this symbol , described in the Rigveda as the 'four pointed weapon' with which Indra, the bull, brings the rains,³ with the Latin Cross of St. George , which made

the eight rayed star the symbol of god and seed to all the barley growing races.⁴ (5) This year of the solstitial sun was followed by the year of six seasons, the year of the Zen and Western Hindu sons of the date palm tree, described in Essays II and IV, and also in Essays VII and IX of this volume,⁵ where it is shown to be the wheel year of Hindu astronomy, beginning, like the Hindu year c

three seasons, at the winter solstice with the month sacred to the bull-god Push or Pushān, the constellation Taurus, who was, as I show in Essay v, originally the barley-growing rain god of the Lithuanian races,¹ who also gave the gods Agni and Indra to Hindu mythology. This was the year of the six Āditya of the Rġveda, the year of Pushān, under his Vedic name of Aryaman, the ploughing-god, who became Airyaman in the Zendavesta.² The early astronomers, who calculated this year of the perfect circle of 360 degrees or days, looked on it as that which measured the annual circuit of the sun revolving round the pole, as the oil-press revolves round its beam. In the Babylonian astronomy of the sons of the date palm-tree, who made the year begin with the vernal equinox, it became the year of the Star Dġlgan, our Capella *a* Aurigæ, the patron star of Babylon, the heavenly charioteer which drove round the pole, the sun drawn by the stars of the bull (*Taurus*), which, according to the earlier myth, trod out in their circular path, the ripened seed of life, as the oxen circling the central pole of the threshing-floor tread out the grain. This threshing-floor became in the later myth, which I have described in Essay ix, the eight sided enclosure of the sons of the eight-rayed star, the earth over-arched by the heavens, which are the home of the invisible father of life, the revolving fire-drill of heaven only seen in the effluence of his brightness, shown in the pole-star and its attendant stars.³ (6) This year was followed by the lunar-solar year of the fish-sun-god, described in Essay ix, and calculated by the Akkadian astronomical

thirty stars,¹ marking its course from the middle of November to the middle of February, and that of the sun through the ten stars called the Ten Kings of Babylon, the sign marks of the road it traversed from the middle of February till November,² when it again entered into and emerged from the baptismal bath of regeneration in Aquarius. It is the record of these successive measurements of the year, as told in the Rîgvêda, Brâhmanas, the Mahabharata, and Ramayana, which I have examined in Essay vii of this volume. The evidence of the Rîgvêda on this subject is especially valuable, as it is the oldest official liturgical book in the world except the Egyptian Book of the Dead, having certainly been known in its present form sometime between 1400 and 1100 B.C. But its contents date back to a very much earlier period, as is shown by the arrangement of the hymns into sections, each of which contains the hymns authorised before the whole collection was united into one national hymn book by the separate colleges of national priests, who were guardians of the ritual in each of the primitive kingdoms of Northern India.³ But this proof of the great antiquity of the earliest hymns of these separate national collections is very far from showing the age of the Vedic ritual, for it rests on the national traditions preserved in the Itihâsa Purana, of which I have already spoken, and derived from pre-Sanskrit

¹ Thirty stars were chosen as the number of the days of the month in the wheel year of twelve months and 360 days. They became, when the stars were divided into thirty six constellations, as in Egyptian astronomy, the thirty six steps of the Hindu Vishnu through the starry host of heaven, the footmarks of his monthly course in each of the ten months of gestation of thirty six days the tenths of the year of 360 days preceding the birth of the new year from its predecessor. Maspero *Dawn of Civilization*, p. 205 note. This corrects the interpretation given in Essay viii, pp. 139-140.

² *The Ruling Races of Prehistoric Times*, Part I. Essay iv, pp. 374-387. Part II. Essay vii, pp. 59-61.

³ *Ibid* Part II. Essay vii. p. 4.

Dravidian rulers, while the language in which the hymns are written is shown by the Dravidian cerebral letters to be an Aryan dialect, moulded by pupils of Aryan instructors, whose native speech, before they learnt Sanskrit, was a Dravidian agglutinative language. Also, after this Dravidianised Sanskrit became the national dialect of the upper classes, the metres forming the stanzas, into which the Vedic hymns are divided, had to be invented, and these, as I have shown, are proved by the Brāhmanas and the hymn in the Rīgveda describing the national measurement of time to be reproductions of the previous time-reckonings used by the Turano-Dravidian priests, who had, from the dawn of ritual, fixed the dates of the popular religious festivals¹. I have shown in the latter part of Essay vii how the Indian conception of history as the records of events in the cycle year of destiny, which appears in the plot of the Mahābhārata, and makes the history there told culminate at the close of the year in the victory of the Pandavas,² is repeated in Buddhist history and theology, which is based first on the cycles of the twenty-eight Buddhas, the twenty-eight days of the lunar month, of which the fourteenth, corresponding to the day of the full-moon, is Su-medha, the sacrifice (*medha*) of Su, the root of Soma, whom I have shown to be the original sun-god, worshipped as the moral regenerator of mankind,³ secondly, on the lunar-solar year of the thirteen Theris, or thirteen lunar months of twenty-eight days each, and on the wheel-year symbolised in the Buddhist wheel of the law. The period covered by the history of the epochs represented by these two years is that elapsing between the adoption of

¹ *The Ruling Rates of Prehistoric Times*, Part I. Essay vi, pp. 553-554. Part II. Essay vii, p. 9

² *Ibid* Essay ii, pp. 74-76

³ *Ibid* Essay iv., pp. 398, 399

the sun as the ruler of the wheel year, or the beginning of the fifth epoch into which I have divided the prehistoric ages, and the birth of the Buddha Sīdartha Gautama, who was not, like his predecessors, a mythic hero, but a living man. It was the age of the growth of Jain theology and its diffusion over India by the conquering Licchavis or sons of the lion (*ligr*) also called the Ikshvākus, or sons of the sugar cane (*iksha*), whose career I have traced in Essay III.¹ In Essay VIII I have depicted the use of Norse mythology, and the mutual interaction on each other of the individualising tendencies of Northern temperaments and the communistic organisation of Southern society. I have shown how the beliefs of the totemistic hunting races of the North were superseded by the theology of the inventive and self-reliant workers in metal, whose father god was the master smith, the Norse Volundr, the German Wieland, the English Weyland, who made the shoes of the horse of the sun. I have traced his mythic history from the time when he wielded the creating hammer, and made the year rings, which he hung on the wall of his dwelling, through his defeat by Nidung, king of the nether (*mid*) earth, who made him the maimed, or one-legged, turner of the pole, which made the stars revolve, to his subsequent return to active rule, when, after killing the sons of Nidung, he made himself wings and became the mother bird parent of the god, who is called in the Rigveda the Aja ekapad or one-footed goat, who watched the revolutions of the solar disc and in Russian mythology the one-legged chicken supporting the revolving house of Baba Yaga, the witch mother of the sons of the fire drill, whose home is the heavenly vault or tent, the rain god who made the meadows green, the bird who brought the showers of spring. It was this bird

¹ *The Ruling Races of Prehistoric Times* Essay II, pp. 323 ff.

who became the flying sun-horse, who made, by his footsteps, fountains of living and healing water to rise from the earth, the holy wells and springs worshipped in Europe and Asia. This cloud-horse of the sun was the heavenly steed ridden by the sun-knight Sigurd, who was first the sun-warrior with the red hair and beard, called Hadding, the hairy (*hadd-r*) one, the god of the red dawn and the gloaming, and afterwards the gnomon stone, the pillar (*urd-r*) of victory (*sig*), the prophet's stone, telling by its shadows the path of the sun through the day and year. It is this sun-knight and prophet who is worshipped by the Sabæan Mandanites of the Euphrates (whose supreme god is the pole-star) as Avather Ramo, the sun god, Ri or Rai, and Ptahiel, the opener (*patâh*) the morning dawn, heralding the rising sun of the East, and it is to him they sacrifice at the autumnal equinox a wether, the unsexed form of the ram, sacred to the sun and to the god Varuna, the flying ram of the story of Jason. I have shown, from an examination of the ritual of the Sabæan baptismal ceremony, and the sacramental meal preceding the sacrifice of the wether, that it is a survival of a most ancient form of worship, the precursor of the Hindu Soma sacrifice, which again was the parent-form of the baptism and sacramental meal of the Greek Eleusinian mysteries.

I have traced the worship of the sun-horse in its earlier and later form to England, and have shown how, in the temple of the sun-horse at Stonehenge, we find that the Indian and Asiatic astronomy of the horned horse of the sun, ruling the wheel-year of twelve months, and three hundred and sixty days, was transferred from Asia to Western England. I next proceed to show how the Northern knight riding on the sun-horse became in Greece and Asia Minor the physician,

Jason, sailing round the heavens in the Southern star ship, the constellation Argo, and have traced, by an examination of the Argo story, that of Perseus, the fish god, and of Herakles, the history they tell of the rise of experimental and scientific knowledge. Towards the end of the Essay, I have proved that the myths of Sir Galahad and the Holy Grail, and of the Arthurian cycle, are a reproduction, in a variant and greatly embellished form, of the myth of Sigurd in the Nibelungen Lied, with the addition of the belief of the Eastern sons of the barley and the eight-rayed star in the sanctity of the water of life, the heaven-sent rain, the life giving blood of god, borne to earth in its cloud casket to sustain and reproduce life on earth.

In Essay IV, of which a considerable portion has appeared in essays written by me in the *Westminster Review* of February and March, 1895, I have given the history of the worship of Ia or Yah, the all wise fish-sun god, the man-fish, who, in American tradition, led the Indians to America. I have set forth the identity between American totemism and that of Northern Europe and Asia, and have shown how the sanctity of St George's cross, the sacred sign of the fire and sun worshippers of Asia Minor and Syria is retained among the American Indian tribes, who lay their tribal fires in the form of the sun cross of St George. The rules for laying these fires by the peace and warlike sections of the tribes tell of the use of two forms of year reckonings, both beginning, like those of the Syrian Semites, with the equinoxes, one, like the official Hebrew and ancient Syrian year, with the autumnal, and the other, like that of Joshua, with the vernal equinox. This reproduction of Syrian reckonings of time by the American Indians points, like the invocation of the buffalo and deer in the laying of the fires, to an ancient

connection between the American Indians and the Indian Dravidian worship of the buffalo and the worship of the deer-god, Orion, in India and Asia Minor; and an additional proof of community of origin is given by the reverence paid in America and India to the sacred fire-pole, made of the united wood of two trees, which are looked on in both countries as parent-trees. The American-Indian custom of using this pole as the sacred sign which precedes the tribes on their marches, throws, as I have pointed out, light on the Hebrew story of the nation's march southward from Mount Ararat, under the guidance of Shelah, the pole or lance.

Identity between the American-Indian beliefs and those of Asia and Europe is shown in the common worship of the stone-god, the creating fire-stone, and the storm-bird, in the great similarity between the cosmogonic myth of the Sia Indians with the history of mankind as told in the Asiatic and European mythic histories described in these Essays, and in the very close approach to identity of ritual in the sacramental feast of the rain-god and the Hindu Soma sacrifice. I have shown also that the Mexican Indians, like the European and Asiatic sons of the rivers, baptize their children, and that they and the nomad American Indians have adopted Asiatic and self-torturing customs exactly similar to those still surviving among the Hindus; also that the last emanation or avatar of the deity, told of in the Sia cosmogony, is the god Poshai-janne, the sun-fish-god, whose story recalls that of the sun-fish-god of Akkadian and Hindu astronomy, the god called Ia, Assur, and Pradyumna, the supreme (*pra*) bright one (*dyumna*), and that of the first Buddha, called Sumēdha, or the sacrifice (*medha*) of the Su—that is, the god born of the Soma sacrifice. I have traced the worship of this god through the Arabian legends of Shahr, the

Indian rain god, Sukra, Solomon, or Salmamu, the sun fish-god of summer, and Aminah, his female substitute, the winter sun, and also through the story of the Persian triad of Frashaostra, Jamaspa, and Vistaspa, who formed the sacred Bahram fire, the perpetually burning fire of the Parsis. It was they who were the divine assistants of Zarathustra, the Zend reformer, who substituted the inspiration of Bhang or Hashish for the intoxicating drink drunk by the earlier inspired priests.

The identity of the Arabian mythic history with other Asiatic and European world stories of the evolution of religious beliefs which led to the bloodless sacrifices of Soma worship, and of the Zend Homa ritual, and the rigidly moral creed of Zarathustra, and of the attendant changes in year reckonings, is set forth in the analysis of the Arabian stories of Bulukiya and Janshah, and of Gharib, the poor (*gharib*) sun god and his brother Ajib. It is shown how the converging proofs, thence derived, together with others taken from Chinese and Japanese mythology, prove that the age of the worship of the fish sun god, and of his father, the god of light, dwelling unseen in his eight sided temple of the heavens, the home of the eight winds, crowned with the central stone of the heavenly dome, called Solomon's seal, the symbol of the Masonic Royal Arch, and of the nine god of heaven—was one of great maritime activity and trade extending from China on the east to the Atlantic Ocean on the west. It was this age which preceded the warlike period introduced by the invasion and conquests of the Aryans, who have been the creators of our modern society in Europe, and have in Asia left the old world to die slowly through the disintegration and stagnation of the living force which once made South western Asia the ruler of the world. But th



slow, death-like sleep, is a torpor which will cease with the arrival of the ruler, or ruling race, who can, like the Knight of the Holy Ghost in Heine's *Berg-Idyll*, speak the word of power which is to awaken the people of the East from the sleep of ages; who can assume and retain command over the patient and industrious races who laid the foundations of our modern civilisation, who can stimulate their intellects, rouse their aspirations, and make them once more active agents in the regeneration of the world. These people, who lack the individual ambition of the men of the North, are not distracted with the wish to distinguish themselves, and not disposed to turn the world upside down in order to make themselves famous. But they are essentially obedient, and will steadily follow, though after long hesitation and doubt, the guidance of leaders who gain their confidence, and show them by results that obedience to their rulers will better their condition. But leaders and rulers who assert their authority resolutely and wisely they will always want, and without them they will remain asleep.

ERRATA

PREFACE

- Page xii, note 2 line 2—*for* 'lessons required' *read* 'lessons were required'

ESSAY VII

- Page 17, line 27—*strike out semicolon (,) after race*
- „ 43, line 5—*for* {*dru*} *read* {*aruh*}
- „ 50, line 7—*for* Simargh *read* Simurgh
- „ 56, line 7—*for* Pascal *read* Paschal
- „ 70 line 23—*for* Sujata *read* Sujatr
- „ 72, line 34—*for* Kun lalukesa *read* Kun lalakesa
- „ 72, line 35—*for* {*kundulā*} *read* {*kundala*}
- „ 74, line 9—*for* Karmis *read* Kurmia
- „ 79 line 23—*for* Jatavedas *read* Jatavedas.

ESSAY VIII

- Page 168, line 7—*for* Tonagnistr *read* Tanagnistr
- „ 167, *here the top line of the page has been omitted, insert* 'the ground was watered with water mixed with barley con'
- „ 167, line 21—*for* Udumbara *read* Udumbara
- „ 168, note 1—*for* Pilner *read* Piertes
- „ 169, note 2 line 1—*for* Hekale *read* Hekate
- „ 172, line 25—*for* V e la *read* V edi
- „ 190, line 12—*for* rain *read* ram
- „ 190, line 13—*omit* of the

ESSAY VII

III. ASTRONOMY OF THE VEDA, AND ITS HISTORICAL LESSONS.

IN considering this subject we must, first of all, always remember that the Rigveda is a national collection of Indian ritualistic hymns, written as accompaniments of the worship of the national gods, and chiefly of Indra, the rain-god, and of Agni, the god of the household and sacrificial fire; that the worship of these two gods, and of the other Vedic deities, all culminated in that of the god Soma, the god of the Su, the sap, or essence of life, residing in the mother-tree and the mother-grain, and that Agni and Indra were adored as the gods who, by distributing, at their appointed seasons, the life-generating heat and rain, made plants to grow, and thus secured the continuance of human existence, which, as was believed, originally owed its origin to the indwelling and in-born essence of life, the primordial and unseen god, whose home was in the mother-earth, and the seed thence generated by the mother-tree of the early matriarchal agriculturists, and the sacred barley of the corn-growing races. All the gods of the Vedic Pantheon were gods who represented some form of the annual manifestations of natural phenomena: the twins, Day and Night, called the Ashvins; the Maruts, or the storm winds; Rudra, the storm-god; Pūshan, like Indra, the rain-god; Tvashtar, the maker of Two (*tra*), and the Ribhus, makers of more seasons; Varuna, the god of rain (*var*), and the dark heaven of night; Mitra, the moon-god; Savitar, the sun-god. The authors of these hymns drew their inspira-

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tion and their methods of interpreting the mysteries of life, not directly from traditions framed in the far North, whence the ruling tribes of the land had for the most part emigrated, but from popular Indian methods of measuring time, from the popular ritual and the popular mythology and these had, in the course of uncounted ages, been moulded from the indigenous belief of the earliest cultivators of the soil, and founders of village communities, and from those contributed by the successive immigrating races into a uniform system of national religion and natural philosophy. This included all the original and contributed axioms, which had shown their vitality by their incorporation into the theology and history framed by the long succession of priestly teachers, and historiographers, who traced their origin in unbroken succession from the remote ages when the rulers of the earliest village communities first began the systematic education of the young, by imparting to them the laws regulating the succession of the seasons, the times of sowing and reaping, the methods of securing good crops, and the political rules which secured the continuance of national well being.

Though the hymns of the Rigveda were written in a language which marks its meanings by inflections of the root words, formed according to rules originally elaborated in the far distant lands of the north west of Europe, and in one totally distinct from the aboriginal agglutinative tongues of India,—yet this foreign speech, before it became the language of the national religious hymnals, had been altered by the retention of the indigenous cerebral letters, bequeathed to the Sanskrit speaking priests by their Dravidian predecessors, in whose agglutinative word workshop these letters had been formed. With these letters they inherited also an elaborate ritual and a national history, preserved in the myths transmitted verbally by countless generations of national historiographers, who handed down to their children the lamp of light and knowledge they had received from their parents together with the additional learning they had themselves

added, to ensure the maintenance of an undimmed and steadily growing flame. These myths told, on the one side, of the descent of the Indian races from the Kushika mother-bird, Gan-dhārī, the wetter (*dhāra*) of the Gan, or arable land, who laid the egg whence the sons of the bird (*khū*), or tortoise (*Kush*), the Kaurāvyā, Kurus (*Khū-rāvyā*, or *Khū-rū*) or Kushika were born, and, on the other, from the corn-growing sons of the mother-cow and the sun-antelope. The sons of the bird were the trading races, the Panis of the Rīgveda, and the sons of the cow and antelope the corn-growing agriculturists, who combined with the traders to form the race of the city-building Purus, the eastern rulers of pre-Vedic India, who, before the myth of the sun-antelope was formed, were the sons of the house-pole and household-fire, the offspring of the mother sun-god Rā, the Rā-hu of the Do-adhs, or fire-priests, of Māgadha. But all these foreign and pre-Sanskrit mythologies of the Finns, the Turanian fire-worshipping and corn-growing races of Asia Minor, who formed the confederacy of the Kushika, grouped round the mother-mountain of the East, were ultimately based upon the primæval belief in the origin of life from the village-tree, the growing plant, its sap and seed, drawing their vital energy from the mother-earth, symbolised in the national earth-altar, which was the indigenous faith of the farming tribes of South India, who founded the earliest village communities, leaving in the centre of each the Sarna, or mother-grove of primæval forest trees. This belief culminated in the national Vedic worship of Soma, the life-giving sap, born from the Su, or essence of life, brought from heaven to earth by the rain-bird Khū, which bequeathed its name to its offspring, called the Khū-rāvyā, or sons of the bird (*khū*), and Kushika, or sons of the tortoise Kush. This name, after the generating processes of thought forming the Vedic theology had been completed, became in the mouths of the Southern races, who finally formulated its conclusions, and changed the Aryan and Finnic gutturals into sibilants, Su.

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It was for the worship of the god Su or Soma that the Vedic ritual was added to that of the previous national festivals of the rain god and fire-god, and it was as accompaniments of this ritual that the Vedic hymns were composed. These, as we learn from the form in which the national hymnal, the Rig veda, has been handed down to us, were the ritualistic chants of the distinct priestly colleges, distributed among the separate kingdoms into which Northern India was divided, and before these, originally local chants, were collected into the hymnals used within the area in which each priestly college of authors was predominant, and before they were finally incorporated into the great national collection, they must have been carefully sifted and selected, and only those hymns which obtained the approval of a most conservative and critical priesthood were allowed to survive the ordeal. In the eyes of these priestly authors and critics, who hated innovation, as tending to throw into confusion the efforts of ages spent in securing order and agreement, astronomy was only useful as a guide to determine the days to be fixed for the national festivals, and as these had all been determined in accordance with the recurrent annual procession of the seasons before the Soma ritual was elaborated, Vedic astronomy only concerned itself with the determination of the length of the revolving year of recurring seasons, with their appropriate sacrifices inaugurated by the worship of Su, the god of life, the rain bird of the summer solstice, which brought the rains of Northern India. This bird, which was originally the rain stork, the Adjutant (*Ciconia argala*) which yearly announces the coming of the rains in North eastern India, had become, in the theology of the authors of the Soma ritual, Soma, the moon god. But this theology of the worship of the rain god of Northern India was not that which sprang from the very different arrangement of seasonal changes found in Southern India, the original home of the Dravidian founders of villages, who, as practical farmers, devoted their earliest efforts to the correct computation of annual time.

and this theology and its accompanying ritual started from a much earlier series of attempts made to measure the year recorded in the national traditions, received by the Vedic theologians as an inheritance bequeathed by their forefathers.

The worship of the divine sap, or essence of life, rested upon a calculation of the order and times of the succession of the annual processes of the sowing, growth, and ripening of the divine seed, which supplied the agricultural races with their yearly crops, and thus the year within which these processes were annually completed became the mother-cow of the Northern corn-growers, and the mother-tree of the Southern rice-growers. The several changes of the seasons by which the gradual growth of plant-life was brought about, had been from time immemorial celebrated by the village communities descended from the earliest rice-growing races, by dances and sacrifices, commemorating the successive stages in the evolution of time; and the times at which the dances for each season were to be held were determined partly by the flowering of the national parent-trees, such as the Sāl tree, which gave the signal for the Sar-hul festival in March-April, but chiefly in Northern India by the regular arrival of the annual rains, which almost invariably, in the Gangetic valley, begin with the summer solstice, when the rice was sown. This, together with observations made by the Gnomon, or rain-pole of the god Vasu, determined the times of the solstices, and the intervals were determined by the traditional rules for calculating time by the lunar phases. The equinoxes, owing to the nearness of the country to the equator, did not attract much observation in early times in Northern India. But this primæval age, though it is referred to in the Vedic poems, which describe the seasonal dances, and tell us of the Soma, or rice-beer, made in every house, to be drunk at these festivals in accordance with the custom of the Ho Kols and Mundas of Western Bengal,¹

¹ Rigveda, I. 28, 3, 4, 5; VIII. 5 (69), 7 9.

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belongs to a much earlier phase of national existence than that on which the Vedic cosmogony is founded. For this last tells us of the time when the agricultural age had become one of manufactures, and when farmers looked for other profits from their labours than those derived from grain and edible roots. In the Vedic age, the annual round of seasonal changes was compared to the revolution of the oil press, with its turning beam and central pole which was, in the early theology of the sons of the North, the house pole. This simile appears in the ritual of the Vaja peya sacrifice, in which the pure running water, the produce of the rains of heaven the heavenly Soma, made above the axle of the sacrificial press, becomes the life generating Sura, or intoxicating spirit, taken from under the axle by the Neshtri, the priest of Ivashtar, the early god of the races who attributed the origin of life to pairs, to the fire drill and the fire socket, the father and the mother. This doctrine of the seed of life, generated in the heavenly oil press, became in the Rigveda that which likened the revolution of time to the circling of the meridian pole by the twin Ashvins, the twins Day and Night, who became the stars Gemini, and which are said to drive in a chariot drawn, according to one account, by stallion asses,¹ or in another, by the constellations of the Bull and the Alligator,² round the pole, with one wheel of the chariot in the sea and the other in heaven.³ From this we learn that the Vedic poets believed that the rain, the mother of the Soma plant, called Varshabhu, the rain (*varsha*) born (*bhu*) plant, was generated by the ceaseless revolution of the pole, the heavenly fire-drill, turned round by the twins Day and Night, according to the newer, and by the Maruts, or wind goddesses, of the south west rain bringing wind, according to the earliest cosmogony, as preserved in the Vayu Purana.⁴ The final astronomical conclusions arrived at by the Vedic

¹ R gveda 1 34 9 116 2 1 57 5

² *Ibid* 1 116 18

³ *Ibid* 1 30 18 19

⁴ Sachau & Alberuni's *India* vol 1 chap. xx: p 241


days of the lunar phases, formed by the union of the seven sons of the horse, the Gandharva, with the seven mothers of the cow race, descended from Rohini, the cow mother, who were, according to the Mahabharata, descended from the king Surabhi¹. His name, meaning the firm (*su*) encloser (*rabhi*) is a synonym for the enclosing snake, the ring of art ble kund, surrounding the mother grove of the purnavai village and the children of the horse father and the cow mother, who are said to draw or turn the revolving wheel of the year, are thus the twin races, whose children are born in the grove consecrated to the parent gods of the confederacy. The birth and generation of the year calf, from whom these seven and fourteen measurers were born, is described (v 8 9, 10) as happening (v 7) in the place of the 'beautiful mother bird'. She was made pregnant by the thought of the creator, generated in the life-giving moisture of the atmosphere, and the maternal and paternal elements in the act of generation were each three in number (*tririn pitrin, trisras matras*), making up the six seasons or *ritu* of two months each, reckoned by the oldest race of fathers, the Pitarah somwantah, to whom rice, and not barley, was offered at the Pitri yajna upon six platters². The year of twelve months or spokes thus conceived and brought into being is said (v 11) to have 720 sons—that is, 360 days and 360 nights. Its father is he who dwells in the depths of heaven, who is divided into five parts, the five seasons of the sacrificial year of the worshippers of the new and full moons, but who is called by the people of the land the far seeing one (*Vichaksana*). He stands upon seven wheels with six spokes (v 12) the seven days of the week, and the six seasons of the Southern year. All living beings rest on the five-spoked wheel, whose axles do not become heated (v 13). Ten horses draw the never ageing wheel (through space), whence the eye of the sun, on which all life depends, looks down (v 14). The seventh of those


¹ Mahabharata Adi (*Sambhata*) Parva lxvi p. 193


² Eggel ng *Sat Brish.* ii. 6 : 4 S B E vol xxvi p 421

born together they call 'that born alone': this is the self-created thirteenth or central month; the six twinned months are said to be those begotten of the gods. They are arranged in their order (six on each side of the central month) by the leader who dwells above (v. 15).

The hymn then goes on to tell how all are ignorant whither the year-cow, with her calf, goes, and whence the divine spirit of life came; but all the days made by Indra, the rain-god, and Soma, the plant of life, are drawn by the horses of the year-car (v. 17-19). It then describes how the guardian-god of the world dwells in the tree of immortality, on which sit the two birds (Day and Night), one of which eats the sweet fruit of the tree, while the other assimilates it by contemplation (v. 20-22). The hymn next (v. 23-25) speaks of the influence of the metres called Gāyatrī, Trish-tubh, and Jagatī, consisting of lines of eight, eleven, and twelve syllables each, in the computation of time, and thus proves that these metres, together with that of ten syllables, the Virāj, consecrated to the matriarchal age, which is here ignored, were adopted with direct reference to the various methods of computing time, commemorated in (1) the eight-sided altar of the Kushite race, dedicated to Agni, and

formed by the superposition of the sun and rain-cross 

on the fire-cross , the whole forming the eight-rayed

star , called by the ancient Akkadians, and also by the earlier Indian races, the sign of Anu, meaning god or seed; 2) the eleven months sacred to the gods of generation; and 3) the twelve months of the solar year of 360 days. Thus, these three metres are called (v. 25) the three pieces of wood which light the sacrificial flame; the three *paradhis*, forming, on the sacrificial altar in the form of a woman, the three sides of the triangular image of the three seasons of the mother-car.

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It is for the two Ashvins, or heavenly twins, Day and Night, that the year cow lets her milk flow (v 27), and the hymn then proceeds through a series of very obscure stanzas to the forty eighth, which sums up its teachings in saying that, though the wheel is one (the year), yet it has twelve divisions (the twelve months), and they bring together 360 pegs, the days of the year.

The remaining four stanzas of the hymn, added to complete the perfect number of four times thirteen, the fifty two weeks of the lunar year of thirteen months and 364 days, tell how Sarasvatī, the mother of the waters, nourishes all things from her breast, and how the spirit of life rises from earth to heaven through the offerings of the faithful. And thus, in the course of days the water of life soars aloft, and hence the rain clouds which nourish the earth and the fire which nourishes heaven, the rain and fire cross, are generated, and the hymn closes with stanza fifty two invoking the heavenly eagle child of the waters and of the plants, which brings the rain. In this hymn the life generated by the revolving years is said to spring ultimately from fire and water, that is, from the rains churned out by the revolving pole, the father of fire the mother rains called Idah, which are the third or middle season in the year of the new and full moon worshippers,¹ who called the spring the Samudhs, or kindling season, the summer the self begotten Tanu nṛpāt or Nara shamsa, the praised (*shamsa*) of men (*nara*), the burning fire, the father of all things lighted on the altar of the mother-earth, the national hearth stone, the autumn the Barhis, or sacred seats of Kusha grass, consecrated to the fathers, and the winter the Agni Svishtakrit, the most effective (*svishta*) of the fires, the god Rudra of the sacrificial stake,² to which the animal victims offered at this season to the twin gods of the twin races of the North and South, the twins Day and Night, were bound.

¹ Eggeling *Sat Brah* 1 5, 3, 4, S B E vol XII, p 147

² *Ibid* 1 5 3 9 10, 12, 13 23, 1 7, 3, 17, S B E, vol XII pp 146 148, 149 199 201

This year-reckoning depicted the year as turned round the meridian pole (*Tur*), represented by the solstices called *Tur-āyana* or times (*āyana*) of the *Tur*. This was originally the house-pole of the races who worshipped the household fire, and it became the gnomon by which the times of the turning of the sun from south to north and north to south could be determined. This national time-pillar or obelisk, by which the path of the sun was measured and the time of the solstices determined, had in Vedic times become an instrument of astronomical prediction called '*Turīya Brahma*,' the '*Tur* of knowledge, and it was by means of this that Atri, the generic name for the priest of the sun-god, the priest of the latest priestly guild, called the *Athārvas*, predicted, as we are told in the *Rigveda*, an eclipse of the sun, and its temporary effacement by *Svar-bhanu*, the *Assura* or *Assyrio-Semite* god of light, the moon-god.¹

But the year hymn which tells us that the earliest solstitial and equinoctial year, measured by days, contained 360 days, does not mention the *Nakshatras*, which were undoubtedly known to the Vedic writers, as in the hymn telling of the marriage of the moon-god *Soma* to the sun-maiden, who was brought by the *Ashvins*, as groomsmen, on their three-wheeled car, the three divisions of the day into darkness, dawn, and daylight, or the year of three seasons, the wedding-oxen are said to have been slain in the signs of *Maghā*, and the wedding to have taken place in the signs of *Arjuni* or *Phalgun*.² This wedding, consummated in the month ending with the vernal equinox, tells us of a year in which, as in modern Hindu popular chronometry, the *Huli* or *Saturnalia* of the red races³ was celebrated at the full moon of *Phalgun*, and when the birth of the young sun-god of the next year, who was to be married on the full moon of the next *Phalgun*, took place at the full moon *Margasirsha*, the

¹ *Rigveda*, v. 40, 5, 6, 9.

² *Ibid* x. 85, 13, 9, 14

³ It is marked as the *Saturnalia* of the red races by the red powder thrown by the women upon the clothes of the young men

month of the winter solstice, which is, as I shall show presently, always called in Hindu ritual the Agrabhayani, or beginning of the year

But the year of 360 days, as well as that measured by the lunar phases of the twelve months reckoned in the year, gave a wrong measurement of time, though the errors^c could be corrected by observations made with the gnomon at the solstices and equinoxes. In order to correct those occurring during the intervals between these seasonal starting points, and to make lunar and solar time coincide in a cycle of five years, the heavenly star circle originally formed to mark the daily positions of the moon during each lunar month was divided into twenty seven equal parts of $13^{\circ} 20'$ each. This circle had no connection with the later ecliptic, which does not appear in Hindu astronomy till the days of Varahamihira, who calls the ecliptic stars after names derived from their Greek titles, thus showing that the method of time measurement by these stars was a foreign custom, brought to India by the Greek settlers who had made it their home after the conquests of Alexander the Great.

The stars denoting each sign of the original twenty eight Nakshatras are thus given by Brahma Gupta, and his list, in which the stars coincide with those in the Chinese and Arabian lunar mansions,¹ begins with the stars consecrated to the Ashvins, or heavenly twins, which, in the original astronomy of the circumpolar stars, were the stars Gemini, and not with those appropriated to the Pleiades, which are third in Brahma Gupta's list, and, as I shall show later on, head the list in the earlier Hindu and in the Soghdian and Chorasmian astronomy of the fire worshippers.

1 Ashvini or Ashvayujau ²

2 Bharani or Apa Bhrani.

β Arietis

α Muscoe

¹ Whitney on 'Jacobi and Tilak, or the Age of the Veda, *Proceedings of American Oriental Society* for March 1894 p. 9'

² Of these stars Nos. 28 1, 4 7, 8 10, 12, 14 16, 17, 18 are identical with stars Nos. 1, 2, 5 12, 13, 15 17, 20 21, 24 of the Babylonian ecliptic.

3	Kṛittakā or Kṛittakas	23	Tauri
4	Rohini Aldebaran	α	Tauri
5	Mṛigasirsha, Andhakā, Aryikā, Invikā or Ilvālā	λ	Orionis
6	Ardrā or Bāhu	α	Orionis (?)
7	Punarvasu	β	Geminorum
8	*Pushyā Tishya or Sudhyā.	δ	Caneri
9	Āshleshā, Āsreshā or Āshleshās	ε	Hydre
10	Maghā or Maghās		Regulus
11	Purva, Phalguni or Arjuni	δ	Leonis
12	Uttara Phalguni	β	Leonis Alsarfa
13	Hastā	γ or δ	Corvi
14	Chitrā		Spica Virginis
15	Svātī or Nishtya.		Arcturus
16	Visakhā or Visakhe	ι	Libræ
17	Anurīdha	δ	Scorpionis
18	Jyeshthā or Rohini		Antares
19	Mula or Vichristau	λ	Scorpionis
20	Purva, Aśhādhā or Apva	δ	Sagittarii
21	Uttara, Aśhādhā or Vaishoa.	σ	Sagittarii
22	Abhijit, meaning now (<i>abhi</i>) con- quered (<i>jit</i>), this sign omitted to make the annual 27 Nak- shatra		Vega, Al nasr alwāqī
23	Shravana, Shrona or Ashvatthā	α	Aquilæ, Al nasr althar
24	Shravishtā or Dharmisthā	β	Delphini
25	Satā bhisaj	λ	Aquarii
26	Purva Bhādrapadā, Proshtapadā or Prathishānā	α	Pegasi
27	Uttara Bhādrapadā, etc	γ	Pegasi or α Andromedæ
28	Revati	ζ	Piscium ¹

But before discussing fully the evidence as to the use made of the Nakshatra in Vedic times, I must first speak of the

of 28 stars situated in the constellations Pisces one star, Aries, two, Taurus, four, Gemini five Cancer, one, Leo four, Virgo three Libra, two Scorpio two, Ophiuchi one Capricornus three —Epping and Strassmeyer, *Astronomisches aus Babylon* pp 117 133, Norman Lockyer, *The Dawn of Astronomy* chap xxxvii p 407 The whole series evidently marks a transition on stage from the original list of lunar mansions to the later solar zodiac

¹ J. Burgess C.L.E., on 'Hindu Astronomy, *Journal Royal Asiatic Society* Oct. 1893 p 756

after the Pleiades, or that the Gonds and all Western Hindus celebrate the festival of lights, the Hindu Debalī, on the new moon of Khartik, and the fact that this festival is the same as that of Osiris, which began the year in ancient Egypt, and the present festival of lanterns in Japan, both of which were and are kept in November. Nor does it explain how it is that the Soghdians or ancient Sabæan fire worshippers began their list of lunar stations, describing the monthly circuit of the moon, with the Pleiades, called the Parwe, a name meaning the conceiving (*peru*) mothers.¹ These people, who measured their year by lunar months, must, in choosing their lunar stations, have been led to fix upon that which they placed first in the list and called the conceiving mothers, by the previous use of these stars as marking the beginning of the year. This year, the beginning of which was marked by the Pleiades, was that which has been from time immemorial used by the people of the Southern hemisphere, and divided into two parts by the appearance of the Pleiades above the horizon at sunset in the beginning of November, and their disappearance at the same time in April. The rising of the Pleiades in November is the time when the fathers are worshipped throughout the whole Southern hemisphere, and it is this custom which has been brought by the Southern founders of the village community to Europe, and has given birth to the festivals of All Hallow Eve, All Saints' Day, and All Souls Day, kept on the 31st October and the 1st and 2nd November. It is at this season that the dead were anciently worshipped by the Sabæans in Persia, who placed the Pleiades at the head of their lunar stations, by the Peruvians and Druids, or priests of the mother tree (*dru*), and as the extinguishing of the old year's fires and the lighting of the new was marked in the Druid year by the appearance of the Pleiades above the horizon at sunset in November, this must have been the beginning of the year of the early fire

¹ Sachau's *Alberuni's Chronology of Ancient Nations* chap. xi. p. 227

² *The Ruling Races of Prehistoric Times* Essay pp. 123-133

worshipping Sabæans or Soghdians of Central Asia, who called the Pleiades the Parwe, or conceiving-mothers, and placed them at the head of the lunar stations. The Pleiades have always been looked on as the mother-stars of all the Southern Indian tribes, and the Brāhmanas give the mythic history of the union in India of the Northern barley-growers and Southern rice-growing races by describing it as the marriage of the Krittakas, the Pleiades, the Southern mothers, with the stars of the Great Bear, called the Rikshas, the bears, and Rishya, the antelopes. The Pleiades also, under the name of the Turanyā, become the mother-stars of the Southern Arabian or Sabæan tribes¹. Their name, the Krittakas, meaning the spinners, shows that they were looked on as the mother-weavers of the web of measured time, and this name coincides in meaning with that of the Parvis, Parven, and Parwe, the conceiving (*peru*) mothers, by which they were known to the Zends, Persians,² and Chorasmian Sabæans.

It is through the seasons of the Pleiades' year beginning in November and April that we are able to explain the origin of the name of the Hindu month Vishākhā, meaning the two (*vi*) branches (*shākha*), for it is in this month that we are told, in the passage of the Taittirīya Brāhmaṇa quoted above, that the Nakshatras of the Devas, beginning with the Krittakas, and those of Yama begin. As in his primordial age, the ancestors were the creating-gods or totems of the race; the six months dedicated to them were the months sacred to the gods, while the next six months of sowing and rice-harvest were those sacred to the twins (*yama*), their offspring, the fructifying months of summer and autumn when the seed of the next year was produced.

This original year of the Pleiades and the rice-growers

¹ Tiele, *Outlines of the History of Ancient Religions*, 'Primitive Arabian Religion,' § 40, p. 63

² West, *Bundahish*, ii 3; S.B.E. vol. v. p. 11, note 3

was followed by the year of three seasons of the Northern millet and corn growing races, beginning at the winter solstice and we learn the mythical history of the origin of this year in the stories which tell how Praja the lord (*pati*) of former (*pra*) generations (*ja*) transformed into a Rishya or antelope, pursued Rohini his daughter, the star¹ Aldebaran, the companion of the Pleiades in the shape of a doe, and how when he was engaged in the pursuit he was pierced by the arrow of Rudra the god of the sacrificial stake of the Northern sacrifices of totemistic animal victims. He then mounted up into the sky and became the constellation Mrigasirsha (*Orion*) while the arrow with which he was pierced became the belt or girdle of Orion called in Hindu astronomy the 'three knotted arrow' the three seasons of the year described in the Brahmanas as the arrow of Vishnu who was first Krishna the black antelope, consisting of the point (*anika*), Agni, the wing feathers (*Shalya*) or Soma, and the connecting piece (*kalmala*)² the year beginning with the spring the season of the winged mother bird, which hatches through the summer the seeds of autumn fall and flying into the winter earth whence the Soma plant springs. This same story is told in two other forms in Hindu epic legend, one of these is that in the Ramayana which tells how Rama, when decoyed from Sita by Marichi the spark of light, in the form of a deer, killed him, and how the slain Marichi went up to heaven as a star, and became one of the stars of the Great Bear, while Sita, who had up to that time been Sita the furrow, the bride of Rama, the sexless ploughing ox became Sita the crescent moon carried off by Ravana, the god of storms as his virgin wife destined after her delivery from him to remarry Rama, who became the sun and moon god. In the other story Pandu, the sun antelope reputed father of the Pandavas, while hunting in the forest

¹ Eggeling Sat Brah II 1 2 8 9 SBE vol I p 284 note 1
Ant Brah 33
 Eggeling Sat Br I 1 4 4 15 SBE vol XXIV p 108

like the hunter Orion kills a Rishī, an antelope, called a Brahmin, while having intercourse with a deer, and at once became a sexless father-god, that is to say, he went up to heaven, while his sons the Pāndavas were begotten by the gods of heaven. This story also appears in another form in the R̥gveda, where it is said that the gods created from the union of Prajā-pati with his daughter the Brahma Vāstosh-pati, the lord (*pati*) of the house (*vastu*), the guardian of good works, and this son became, in a later part of the same hymn, the sacrificial fire in the centre of the altar called Nābhā-nedishthā, that nearest (*nedishthā*) to the navel (*nābhā*),¹ the Agni Jatavedas, which knows (*vedas*) the secret of birth (*jata*) of the R̥gveda. This evidence that the son of Prajā-pati was the god of the sacrificial flame is confirmed by the statement in the Mahābhārata that Rudra pierced the heart of Yajña, the sacrifice, with an arrow.² The death of the antelope also appears in the R̥gveda in the account of how Indra cut off the head of Namuchi, the demon who keeps back the rain, who is elsewhere called an antelope,³ with the foam of the water,⁴ and this expression is explained in the Tandyā Brāhmaṇa, vii. 6, 8, to denote a compact made by Indra with Namuchi that he could not kill him by day or by night or with any weapon wet or dry, so he killed him at dawn with the foam of the water—which foam is said to have proceeded from the mouth of Brahma-Vāstosh-pati, Prajā-pati's son by Rohinī.⁵ This foam was the breath of the south-west monsoon, which at once, on its arrival, makes the god of the burning summer haze, brought by the dry west winds of the hot season, give up the rain he kept back; and in this form of the myth the reign of Prajā-pati, the star Orion, who rules the six months beginning with the winter solstice, is brought to an end by the rains of the

The foam of the waters is also explained by Bal Gangadhar Tilak, in his learned work called *Orion*, from which I have taken many of the quotations in this Essay, to mean the Milky Way, but while I think that he has, in the part of his treatise in which he works out the meaning of the legend of Prajāpati as the constellation, proved his contention conclusively, I cannot agree with his further conclusions, in which he tries to prove that the year of Prajāpati and the Krittikas began when the sun was in these constellations at the vernal equinox. For the reasons I have already stated, and for those which I shall bring forward in the sequel, I believe that the years ruled by the Pleiades and Orion were time measurements of an age very much older than that in which the position of the sun in the heavens at any time in the year was one of the factors used in computing time. That the story which tells how the antelope star, Orion, was made the ruler of the year of the Northern corn growing races belongs to a very early period in Hindu national history, is proved conclusively by Bal Gangadhar Tilak in his account of the ceremonial of the investiture of young Brahmins with the sacred thread or girdle. The officiating Brahmin, when placing the girdle on the youth, says 'I invest you with the Upavita or waist cloth of sacrifice' (*yajña*), and that this Upavita or waist cloth is the belt of Orion is proved by the rule that the Mekhalā or grass girdle, made of three strands of Munja grass (*Saccharum munja*) (showing that the wearer of it belonged to the Ikshvaku or sugar (*iksha*) cane race, sons of the Ashva vāl horse tail grass (*Saccharum spontaneum*)), is tied with three knots over the navel to represent the three knotted arrow belt of Orion. Also the neophyte has at the same time put on the ancestral antelope-skin, and to bear the staff—the magic wand, the sacrificial stake, the gnomon or indicator of time, and the sceptre of office, which have in the mythologic astronomy of all nations been assigned to Orion.¹ The sta-

¹ Bal Gangadhar Tilak, *Orion* chap vi 145 150

bespangled girdle of Orion, called the Aivyaonghana, the Zend name of the *Kūsti*, or sacred girdle of the Parsis, appears in the Zendavesta as the child of Mazda and Haoma (*Soma*), said, according to the translation proposed by Dr. Haug, to lead the Pleiades (*Pourvanim*),¹ and this confirms the Hindu evidence, telling that the dedication of the girdle of Orion followed that of the Pleiades. This legend, telling of the meaning of the arrow, or three stars of Orion, appears also in the Greek story, which tells how Orion, the hunter, wearing a girdle, sword, a lion's (not an antelope's) skin, and club, was placed among the stars after he had been killed by Artemis, in the morning, in Ortygia, meaning the land of the Quails,² the Vartika of the Rigveda, sacred to the Ashvins, the twin-fathers of the corn-growing race, who made Orion their year-star. Another account says that Artemis, the bear-mother, killed him at the suggestion of Apollo, the god of day; while the relation between the deer-god and Artemis, who began by being the bear-mother, the constellation of the Great Bear, the plough of heaven, and became Elaphia, the moon-deer goddess of Elis, is similar to that disclosed in the story in the Rāmāyana, which tells how Mātā, the crescent-moon, ruled the year, when the deer-god was taken up to heaven as a star. That is to say, that the legends of India and Greece both tell us that the year of Orion was a lunar year measured by the lunar phases, the noon-hare, or Indian fox of the year, symbolised by the constellation Lepus, at the foot of Orion, hunted by him through each month of the year, and always, like the Indian fox or hare, returning to her first form on earth when she escapes from her pursuer. We also find in the legend of Orion the Hindu and Greek equivalent of the Akkadian and Egyptian year of Orion, called Dumu-zi, the son (*dumu*) of life (*zi*), by the Akkadians, and Smati-Osiris by the Egyptians, who travel through the year, beginning in Novem-

¹ Mill, *Yasna Haoma Yasht*, ix. 26; S B E. vol xxxl. p 238.

² Homer, *Odyssey*, v. 121 124.

ber in Egypt, in the moon boat, the crescent moon. This sea rover Orion, who ruled the year succeeding that of the Pleiades, appears also in Greek mythology as the wandering sun god, Odusseus, the Orwandil of the North, whose toe was the star Rigel in Orion, and whose wife was Penelope, the weaver of the web (πηνη) of time; the Greek form of the Hindu Ambu, the chief star of the Pleiades, the Spinners.

But when this year of twelve months, measured by the lunar phases, came to be compared with that marked by the Pleiades and solstices, it was found to be nearly twelve days too short, and hence arose the system of intercalating twelve days between the close of the lunar year of twelve months and the date of the solstice, as ascertained by the gnomon. This interval of twelve days is said, in the Rigveda, to be the days during which the Ribhus, the makers of the seasons, slept in the house of Agohya, meaning 'he who cannot be concealed,' the Polar star¹. These were the twelve days during which, according to the Atharva-Veda iv 11, 11, Prajapati or Orion, the god of sacrifices, after finishing the lunar sacrifices of the old year, prepares himself for the sacrifices of the new, and it is these twelve days which survive in the Dvādasāha, or twelve days' sacrifice of the Brāhmanas, which intervenes before the beginning of the annual Sattras or sacrificial session². These intercalated twelve days survive in the German national festivals of the Wild Hunter, the star Orion, which are held, according to Professor Kuhn, during the twelve days' interval between the close of the old year and the beginning of the new one³. In this festival, as in the Indian legend, the chief actors are a man dressed as stag, and a woman as a hunt, who sing undiastichic songs, and the stag is shot by the Wild Hunter. We thus find the

¹ Rigveda, iv 33, 7, 161, 11.

² Eggeling *Sat. Brāh.* iv 5 4, 1, ff. the Dvādasāha, S B E. vol. xxi pp. 402 ff.

³ Letter from Prof. Kuhn to Dr. Rajendralal Mitra *Indo Aryans*, vol. pp. 300-302. B. I. Gangādhara Tilak, *Orion*, chap. vi pp. 138-140.

very early mythic historical legends, current both in India and Germany, tell us that in the days of the lunar year of Orion, when sacrifices were first offered, a method had been discovered of adjusting the differences between solar and lunar time, and of measuring a year almost with the same accuracy as that given by astronomical observation of the path of the sun through the ecliptic. It was when these twelve days were over that the great animal sacrifices to the year gods took place, at which the tribal totem was sacrificed and eaten. The earliest form of these sacrifices, when the totem god was the goat and not the antelope, survives in those offered round the house pole by the Indian Dravidian Males and Mal Paharias, who place round it balls of clay representing their ancestors and pour upon them the blood of fowls, the mother sun bird, and of goats, which are afterwards eaten. It was at these festivals that the deer, the old year, the father totem of the corn growing sons of the antelope, was killed and eaten.

But though it was the goat or antelope which awoke the new year in the current mythology of the year of three seasons, the office was, at the advent to power of the new ruling race of the fire worshipping Mighadas, sons of the dog, transferred to the dog and hence, in one of the hymns of the Rigveda, telling of the sleeping Ribhus, they ask who has awoke them, and are told by the goat it was the dog.¹ This was the dog star, Sirius, called by Homer the dog of Orion,² and Mriga vyadha, the deer hunter, by the Hindus. The dog called, in the Rigveda, Arjuna, the fair one, and Sarumaya, the yellow dog, the father totem of the yellow race, who shows his teeth, and is invoked as Vastosh pati, the lord or guardian (*pati*) of the house (*vastu*)³ the dog Argus, who guards the house of Odusseus during his absence. This name, Vastosh pati, is also, as I have shown above, given to the son of Praja pati (Orion) and Rohini, the star Aldebaran,

¹ R gveda i 161 13

² Homer *Iliad* xx: 29

³ R gveda vii 55 1 2

the father and mother of the deer race, and this son is also called the sacrificial fire, lighted on the altar of the fire-worshippers. This son and successor of Praja pati Orion, called Saramēya, appears in another form as Saramā, the sacred bitch of the Rigveda, the messenger of Indra, the rain god, and the Angiras, the priests, sons of charcoal (*aṅga*), who offered burnt offerings to the fire god, in which the blood was poured out at the foot of the altar to vitalise the mother earth, instead of being drunk by those who wished to unite themselves in blood brotherhood with the ancestral totem and inherit his spirit. Sarama was sent by Indra and the Angiras to get the cows of light from the Panis or traders,¹ the sons of Orion. She failed to bring them back, having been bribed by the Panis with a drink of milk, and, according to the Brihaddevata, when she returned to Indra and told him she had not seen the cows, he kicked her, and she vomited the milk given by the Panis.² This became the Milky Way, and it was this that Saramā was placed to guard, for she became one of the two four-eyed dogs of Yama, the twins who, in the Rigveda, are called the dogs of Sarama,³ who guard the path, that is, the path from earth to heaven, the bridge of the gods, the Milky Way. These are the two four-eyed dogs of the Zendavesta,⁴ the twin dog stars of the Greeks, Sirius or Kuon and Procyon, the Sanskrit Shvan and Prashvan, the dog (*shvan*); and the fore (*pra*) dog, Canis major and Canis minor, one on each side of the Milky Way. Every Brahmin, as Bal Gangadhar Tilak tells us, has every day to give two small offerings of cooked rice to the dogs of Yama Shyama and Shabala, they are placed outside the circle appropriated to the offerings to the Vaishnadeva gods, that to Shabala being placed at the

¹ Rigveda, x 108, 3 8, 10

² Max Müller, *Lectures on the Science of Languages*, Second Series, first edition, pp 466 467

³ Rigveda x 14 10, 11

⁴ Darmesteter, *Zendavesta*, Introduction, v 34, S.B.E. vol iv pp lxxxvi

north-west, and that to Shyama at the south-west corner of the consecrated area. In the *Zendavesta* they are the yellow dogs who guard the Chinvat bridge.¹ They are the totem animals of the yellow twin races descended from the Zend father-gods Yima, the twin (*yama*) son of Vivanghat, and his twin brother Takhma Urupa, the cleansing fire, the offspring of the fire-drill and socket, who called themselves the sons of the dog. It was they who introduced the year of four seasons marked by the equinoxes and solstices, and consecrated to Indra by the transverse cross, marked on the Hindu altar by the line from south-west to north-east, denoting the path travelled by the south-west monsoon, and that from the north-west to the south-east showing the road travelled by the worshippers of the household fire after they entered India, on which the fire-socket called Urvasi was placed in the Soma ritual. Hence they gave four eyes to their guardian dogs, and it was they who placed a celestial ship in the heavens, the constellation Argo, on which the wandering sun could embark on his annual voyage round the four points of the compass, instead of confining his voyage to the moon boat. It was these yellow twin races, the Hittites or Khat of Semitic and Akkadian history—the Khati, who are still a ruling tribe in the Panjāb, and who ruled the Indian trading country of Khātīawār—who introduced the Zend year beginning with the rains ushered in by Tishtrya Sirius, and called the rains of Tishtrya.² This was the dog who awoke the three Ribhus, the original three seasons, when they had decided to make four cups or seasons instead of three,³ and had changed the beginning of the year from the winter to the summer solstice. The stars marking the points of the sun's early voyage were, according to Zend astronomy, Tishtrya Sirius, ruling the east; Satavaśa (Argo), the south; Vanant

¹ Darmesteter, *Zendavesta Vendidad Fargard*, viii 16, 17, S B E vol iv p 97; Introduction, v 4, pp lxxvii, lxxviii

² Darmesteter, *Zendavesta Tir Yasht*, vi 12, S B E vol xxiii p 97

³ *Rigveda*, iv 33, 5

ning Vasishtha, the most creating (*vasu*) fire, the perpetual fire burning on the altar of the fire-worshippers, the son of Mitra, the moon-god, and Varuna, the god of rain (*var*) and the dark night.¹ This steersman star was, by his wife Lopā Mudra, the moon-fox (*lopā*), the father of the three Dasya or Dravidian Tamil races,² the Cheroos, sons of the bird (*chirya*); the Cholas, sons of the mountain (*kol*); and the Pandyas, the yellow sons of the sun-antelope Pandu, the father of the fair (*pandu*) race. He steered the sun-ship to the house of the bird of winter, Corvus, and the sun-god thence climbed up the mother-mountain of the Kushika race as the constellation Hercules, who is depicted in the old traditional pictorial astronomy as climbing painfully up the hill to reach the constellation of the Tortoise, now called Lyra, and thus attain the polar star Vega, which was the polar star from 10,000 to 8000 B.C. On the other side of the polar constellation of the Tortoise, the sun-god became transformed into the rain-bird, the constellation of the Bird Ornis of the Greeks, and Cygnus, the Swan of Latin astronomical mythology, who brought Soma, the seed of life, to earth; while the mother-mountain bird, who laid the egg whence the hundred parent sons of the Kushite race were born, the hundred (*satā*) creators (*vaēsa*), who formed the crew of the ship Argo in the Zendavesta, was the Vulture, the Gridhra, or sacred bird of the Rigveda, who, in Egyptian mythology, ruled the year and gave her name to this constellation³ This pictorial astronomy telling us the history of the sun-god, the polar star, and the mother-bird, must, as we know from its agree-

¹ Rigveda, vii 33, 10, 11.

² Mahābhārata Vana (*Tirtha Yatra*) Parva, xcvi-xcviii. pp 307, 314.

³ Professor Romeu, *Sur an Deian*, etc., p 39, has identified the Egyptian star of the Vulture with the constellation Lyra, the star of the goddess Ma at, the mother of law and order; and in Egyptian mythology the vulture ruled the year. In the Rigveda the vulture Gridhra is represented as a rival ruler of time with the Ashvins, or twins, who are invoked to come and drink the Soma cup early in the morning before the greedy vulture (Rigveda, v. 77, 1), to whom the Marka or Soma cup of the dead (*Alaārka*) was offered.

ning Vasishtha, the most creating (*rasu*) fire, the perpetual fire burning on the altar of the fire-worshippers, the son of Mitra, the moon god, and Varuna, the god of rain (*tar*) and the dark night¹ This steersman star was, by his wife Lopamudra, the moon fox (*lopā*), the father of the three Dasya or Dravidian Tamil races,² the Cheroos, sons of the bird (*Jurya*), the Cholas, sons of the mountain (*kol*), and the Pandyas, the yellow sons of the sun antelope Pandu, the father of the fair (*pandu*) race He steered the sun ship to the house of the bird of winter, Corvus, and the sun god thence climbed up the mother mountain of the Kushika race as the constellation Hercules, who is depicted in the old traditional pictorial astronomy as climbing painfully up the hill to reach the constellation of the Tortoise, now called Lyra, and thus attain the polar star Vega, which was the polar star from 10,000 to 8000 B.C. On the other side of the polar constellation of the Tortoise, the sun god became transformed into the rain bird, the constellation of the Bird Orms of the Greeks, and Cygnus, the Swan of Latin astronomical mythology, who brought Soma, the seed of life, to earth, while the mother mountain bird, who laid the egg whence the hundred parent sons of the Kushite race were born, the hundred (*sata*) creators (*taēsa*), who formed the crew of the ship Argo in the Zendavesta, was the Vulture, the Gridhra, or sacred bird of the Rigveda, who, in Egyptian mythology, ruled the year and gave her name to this constellation³ This pictorial astronomy telling us the history of the sun god, the polar star, and the mother bird, must, as we know from its agree

¹ Rigveda, vii 33, 10 11

² Mahabharata Vana (*Tirtha Yatra*) Parva, xcvi xcvi : pp 307, 314

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ment with the *Phainomena* of Aratus, have come down to us from the traditional picture writing of the Akkadians, from whom Aratus got his facts through Eudoxus

It was these early astronomical reckoners of the equinoctial and solstitial year who added a fifth season to the year consecrated to the god of the meridian pole, the Egyptian

Horus, the centre pole of the five-rayed Egyptian star



standing in the middle of the rain cross



, the Tur,

who was the meridian pole or gnomon of the Akkadians, and the father god of the Indian Tur-vasu, sons of the rain creating (*vasu* or *rarsu*) Tur. This autumn season, as being that in which barley was sown in the countries of the Indian rains, they made their father-season, instead of that beginning in November, and it was to this season that they transferred the dates of the festival to the fathers, to the month Bhādon, or Bhādra pada, the month of the goat alligator or fish, in which the autumnal equinox takes place, and it is in the dark half of this month that the Pitri yajña or sacrifices to the fathers are celebrated throughout India. It was in the corresponding month that the Nekusia were celebrated in Athens, and it was these people who, as the Semites, began their year after the autumnal equinox with the month Tisri, the year current in Syria, Asia Minor, Macedonia, and the Peloponnesus. It was through the influence of their national traditions that the stars consecrated to the Ashvins, or twins, were placed at the head of the list of lunar stations instead of the Pleiades, who were looked on as mother stars during the year of Orion, and which had been placed first in the original list of lunar mansions prepared by the fire worshippers, and preserved by the fire worshipping Soghdians and Chorasmians of Central Asia¹

¹ Sachau's *Alberuni's Chronology of Ancient Nations*, chap. xi. p. 227

They made Varuna, the god of rain (*var*) and the dark heaven, the Greek Ouranos, their father-god, and consecrated their year of five seasons to the five Varenja Devas of Zend theology called (1) Indra, the rainy season, who, as we have seen, began the year of Prajā-pati as Indra Sukra, (2) Sauru, the autumn season, called by the Hindus Shar-adas, sacred to the cloud-mother Sar and the rain-constellation Hydra, (3) the Nāuñghastya, also called the Nā-satya, or they who do not deceive, a Vedic and Zend name for the heavenly twins, the winter; (4) Tauro, the pole (*Tur*), the spring, and (5) Zairi, the Indian Hari, the yellow storm-god, father of the yellow twin races born on the Yamona, or river of the twins (*yama*), the summer.

It was these five seasons which made up the Gond year; only their year began with the summer in April, when the Nagur or plough god, the rain Nāga, is worshipped, a survival from the earlier agricultural year of the Pleiades, in which the second period of six months began in April. It is then that everywhere throughout Europe and Western Asia the rain-god is worshipped, under the varying forms of Zeus Ombrios, the showery Zeus, St. George, the Greek plough-god called Geourgos, or the worker (*Ourgos*) of the earth (*Ge*), and El-ia or El-ias, the god (*El*) of the house (*i*) of the waters (*a*). It was the worshippers of the year-gods of the year of five seasons who reckoned the gods of time of the R̥gveda as thirty-three in number, the five seasons of the year and the twenty-eight days of the lunar months, and who called these gods in the Zendavesta 'the thirty-three lords of the ritual order'. It is these gods who appear in the Egyptian illustrations to the Book of the Dead, preserved in the Papyrus of Ani,¹ as the thirty-three judges of the dead seated in the hall of the Ma'at, the mother-goddess of the invariable order of natural phenomena. It was from this source that two reckonings of time descended, one of these

¹ Vignette xxxi in the illustrations of the Book of the Dead, called the Papyrus of Ani, in the British Museum.

was the lunar year of thirteen lunar months, called in the Mahabharata the thirteen wives of Kashyapa, the father of the tortoise race, ending with Kadru, the tree (*dru*) of Ka, a name of the creating god Praja pati, and she is said in the Mahabharata to be the mother of the Nigas, or worshippers of the rain plough god, and in the Rigveda she is the mother of the Soma or Su, the essence (*su*) of life, which made Indra strong in battle¹. She becomes in the Brahmanas the queen of the serpents, and the goddess mother who received the Soma brought from heaven by the mother bird, the Soma which was enclosed in the two caskets of consecration (*diksha*) and penance (*tapas*),² the two original seasons of the year, which she gave to Indra and Agni. This year of thirteen lunar months is the year which is still reckoned by the Santals.

But besides this year, there was that of which I have spoken at the beginning of this essay—the year of twelve months of thirty days each, making 360 days in the year. This, as we are told in the Brahmanas, was divided into pairs of months, beginning with the two spring months, called Madhu and Madhava, from the honey, Soma (*madhu*), which was drunk by the Ashvins, or heavenly twins. This was the Hindu year of six *ritus* or seasons of six months each, called in the Brahmanas, Vasanta, spring, Grishma, summer, Varsha, the rainy season, which are said to be the seasons of the Devas and Sharad, autumn, Hemanta, winter, and Shishira, the season of the winter rains, which are the seasons of the Pitris.³ This year is denoted by the six rayed star ✱ of the twin races, still borne, with the lunar crescent, on the banner of the Turks, the modern representatives of the Asiatic Parthians or twin races. It was the one wheel year, with spokes of the cosmological Vedic hymn, turned, like the wheel of the oil press, by the revolving pole and its beam, the A-

¹ Rigveda, vi 36 26

² Eggeeling *Sat Brah* ii 6 2, 6 11 S B F vol xxvi pp 150-151

³ *Ibid Sat Brah* ii 1 3 1 S B E vol xii p. 289

vins, the twin stars, and day and night. It was to this year that the Hindus likened their universal monarch, the Chakra-varta, king, who sits, like the Kushite monarch, as the father of his subject tribes, in the central province of his dominions, and directs his satellites, the rulers of the seasons, who became the ruling stars of the frontier provinces—the Nakshatra stars—to turn the wheel (*chakra*) of time in its yearly round.¹ This became the Zend year of six seasons, and it is this Zend year which is commemorated in the Kūsti, or girdle, with which all young Parsis boys and girls are invested, and which is a direct descendant of the girdle of Orion (*Prajā-pati*), which is worn by all the Hindu twin-born castes. This Zend girdle is made of six strands, each of which has twelve very fine white woollen threads, or seventy-two threads in all. These strands are braided at the ends into three separate string ends of two strands each, containing twenty-four threads. These numbers, six, twelve, twenty-four, and seventy-two, are all component parts of the perfect circle of 360 degrees, and the seventy-two threads forming the fifth part of the circle are reproduced in the seventy-two assistants of Set, who took possession of the body of Osiris, the Egyptian year-god of the barley-growers, after it was brought back from Byblus by Isis, the moon-cow, and cut it up into fourteen pieces, the fourteen days of the lunar phases. It is this year of six seasons, measured by the circle described in the heavens by the sun and moon, which tells of an age which showed, by the development of a literary class of studious observers of natural phenomena, that it had advanced beyond the imperfect civilisation of the early cultivators now represented in India by the Gonds and Santals; and we learn from the results of their work, stereotyped in their ritual, that the priestly astronomers who

¹ Put these stars were first probably the stars of the year of the bull, driven by Capellā in Aurigæ, the heavenly charioteer, and patron star of Babylon, and of the year of Marduk, the young bull-sun of Babylon, and of the Hindu Phalguni, the year in which, as I show in the sequel, the sun attained his majority at the vernal equinox.

measured time had learned by their studies how to trace among the stars a perfect circle, in which the daily and monthly changes of the position of the moving heavenly bodies, the sun, moon, and planets, could be noted. The first of these circles was doubtless that of the Lunar Mansions, showing the daily position of the moon during each lunar month, and it was this circle that the Vedic astronomers, the sons of Atri, who, as we saw above, predicted an eclipse of the sun by a portable *tur* or gnomon, made into that of twenty-seven parts, by which they were enabled to detect the position of the sun during the intervals between the solstices and equinoxes, and to make solar and lunar time coincide in a five years cycle. The rules laid down for calculating time by the 'tithis' or lunar days, of which there are thirty in the month, and which differ in length from solar days, show that it was upon the right adjustment of time differences by arithmetical calculation, and not on observation of the sun's place in the heavens, that they chiefly relied to correct the differences of solar and lunar time.¹ It was only as a means of correcting any errors in the prescribed calculations that the circle was used at first, and it was not till the later days of the Vedāṅga jyotiṣha that these Nakshatras were used as a means of fixing dates by stating the sun's position at the time the observation was taken. When the Vedāṅga jyotiṣha was written, the sun was in the winter solstice in the beginning of Shrāvaṣṭha, and the vernal equinox took place in 10° Bharaṇi, the summer solstice in the middle of Ashleṣha, and the autumnal equinox in 6° 26' of Viṣaḥkha. The date indicated by these positions is either 1269 B.C. or 1181 B.C., according to the mean reckoned as the rate of the precession of the equinoxes,² and it is impossible to believe that the practice of fixing beforehand the dates of festivals and sacrifices originated at so late a time as this. These festivals and sacrifices were all founded and their dates

¹ Sachau & Alberuni's *India* vol. 1 chaps. xvi, lxxvii, pp. 194-197.

² Bal Gangadhar Tilak *Orion* chap. 1 p. 38.

fixed ages before the Veda was thought of, or a Vedic hymn composed by the Rishis; and they all, as the Brāhmanas tell us, date back in their original forms to the days of the silent worship of Prajā-pati, the god who preferred mind to speech,¹ the supreme god of time of the age of the year of Oṇon •

The names of the Hindu months, which are much earlier than those of the Nakshatras, all point to an age in which the star-gods of the early mythology were worshipped as guardian gods, in connection with the magical astrology still preserved in the universal custom of making horoscopes at births. They belong to a time when the Ashvins or heavenly twins, the stars Gemini, who gave their name to the month Ashva yujau or Assin, were part of the constellation of the Alligator, Shimshu-mara, which helped the bulls to draw their car in the R̥igveda, for they are named among the stars in this constellation in the Vishnu Dharma, where they are called the Ashvini, the physicians of the gods, the two hands of the constellation which make the pole revolve.² They, as their name Ashvins shows, were the parent-stars of the sons of the horse (*Ashva*),³ who first founded the elaborate ritual of the Soma sacrifice, and the month of Assin consecrated to them is that between Bhādra pada, the month of the autumnal equinox, sacred to the goat and alligator, the goatish, Capricornus, of astronomy, and Khartik, the month of the Pleiades. The month Assin, after the autumnal equinox,

¹ Eggeling's *Sat Brah* 1 4, 5, 11, 12; S B E. vol. xii p. 131

² Sacchi's Alberuni's *India*, vol. 1 chap. xxii. p. 242

³ The Eastern horse, the Ashva of the Hindus, and the Ashpa of the Persians, became the European ass, the Lat. *asinus*, Icelandic, *assi*, Welsh, *syn*; German, *esel*, a name which is universally acknowledged to be derived from Eastern tongues. The Hindu father of horses is Indra's horse Iccha-shravas, the long eared ass, and the chariot of the Ashvins is, in the R̥igveda, drawn by stallion asses. Hence the twin heavenly horsemen were first the father stars of the race who sowed barley with the plough, the Phrygian, Mæssate, and Ooraon sons of and riders on the ass, the animal consecrated to the prophets, the ass of Balaam — *The Ruling Races of Prehistoric Times*, Essay II p. 91; III. pp. 255, 256

was that especially sacred to the horse father, and it was on the 15th of this month, October, that the Roman horse sacrifice, the *Equina*, took place. It was these people who hallowed the eleven lunar months of the gods of generation, that being the period of the gestation of the horse. The Hindu names of months taken from the stars are not taken from any circle in the heavens, but from those of the guardian stars of the successive ruling races. The sons of the goat or alligator, the Muggur father of the Maghads, the sons of the horse, the sons of the Pleiades, the sons of the antelope, the deer god, Orion, father star of the Brahmans, the sons of the mother antelope or red cow, Rohini (*Aldebaran*), which afterwards became the black bull, Push, the constellation Taurus, and the year reckoned by these months was that begun at the winter solstice, the sacred season following the meeting of Mrigasirsha, Orion or Prayapati, and his daughter, Rohini, the red antelope or cow. In the naming of the months we find also a reference to the earlier year ruled by the motions of the Pleiades in November and April, the latter being the month called Vishakhi, or the two (11) branches when the Pleiades year divides.

The gods worshipped by the sons of the horse were those summoned to their sacrifices in the eleven stanzas of the *Apri* hymns, recited at the animal sacrifices offered at the solstices. In these hymns, the first four stanzas summon to the sacrifice (1) the god of the sacrificial flame, the spring god (2) the wind god of summer, called Tanu nyat, the son (*napat*) of the alone one (*Tanu*), the self begotten or Nara shamsha, the perpetual fire on the altar, (3) the Id or Idah, the mother goddesses of the rains, (4) the Barhis or sacrificial seats of Kusha grass, allotted to the fathers ruling the autumn seasons at the *Pitri yajña* sacrifices. These stanzas are, in short, addressed to the gods of the seasons, who unite to bring the rains which cause the Kusha grass, the parent grass of the Kushika, to grow. In

the fifth stanza, the gates of the sacrificial hall, the sacred door posts, the Semitic Bab el, the gates (*bab*) of god (*el*), the temple pillars Boaz and Jaclun, and the propylons of the Egyptian and Greek temples are called to the sacrifice, in the sixth, the twins, Dawn and Night, in the seventh, the two Hotars, pourers (*hu*) of the libations of Manu the thinker,¹ the twin race stars of the Kshatriya, the Ashvins, in the eighth, the three goddess mothers of the year of three seasons, in the ninth, Tvishhtar, the father god of the year of two (*tra*) seasons, in the tenth, Vanas-pati, the lord (*pati*) of the wood (*vana*), the primæval author of life, the parent tree of the Dravidian races, and in the eleventh, the god of the fifth or winter season, the god Rudra Svishtakrit of the sacrificial stake²

¹ Rigveda, v 5, 7

² This is an abstract of the meaning of each stanza of the Agni hymn with eleven stanzas, Rigveda i 188, ii 3, iii 4, v 5, vii 2, ix 5, x 70, x 110. The god invoked in the eleventh stanza of these hymns is the god called Svahā, meaning he who gives the blessing. He is called in the Brahmanas (Eggeling, *Sat Brah* i, 5 4, 5, S B E vol xii p. 153) the god of the winter season, and Svahā is explained to mean Rudra, the god of the sacrificial stake (Eggeling, *Sat Brah* i 7, 3, 18, vol xii pp 199 202). From this it is clear that the great national animal sacrifices, in which the tribal totem was killed and eaten, took place at the winter solstice. At the sacrifices to the five seasons of the year of Praja pati at the Madhyandina or midday pressing of Soma, beginning with the sacrifice to Sukra, the star Sirius ushering in the summer solstice (Eggeling, *Sat Brah* iv. 3, 3 1, ff, S B E. vol xxvi pp 331 340), no animal victims were offered. Nor were animal sacrifices offered to the twin gods, Mitra Varuna, though they were to Varuna singly. The animal sacrifices were all offered to single gods represented by Agni,³ the god of the household fire and the sacrificial flame, Agni Jata vedas and Soma, the rain god, born from the lightning flash and the thunder cloud (Eggeling *Sat Brah* iii 6, 4, 1, S B E vol xxvi p 162), to the gods united in Agni Svishtakrit, and called Agni Soma, Agni Somau, Indragni (*Indra* and *Agni*), Ashvinau Vanaspati, Deva Ajjapa, the goat (*aji*) gods, (Haug's *Aut Brah* vol ii pp 95, 96, notes). They begin with a victim to Agni, and end with the eleventh victim to Varuna (Eggeling, *Sat Brah* iii 9, 1, 6-21, S B E. vol xxvi p 213 221). They represent the theology of the age preceding that of the worship of Mitra Varuna in India, and Apollo of Delos in Greece, to whom no animal victims were offered.

The historical retrospect here set forth does not bring the ritualistic national history down to the age of the year of thirteen lunar months, which is celebrated in one special Apri hymn of thirteen stanzas (Rigveda, 1 142), belonging to the collection ascribed to Dirgha tamas, to which I have referred at the beginning of this Essay, while the still earlier year of twelve months, which was calculated with the year of thirteen months during the long (*dirgha*) period of darkness (*tamas*), and is celebrated in the last hymn of the collection illustrating this period, has also an Apri hymn of twelve stanzas to itself (Rigveda, 1 13)

But in order to understand fully the time reckonings of the Vedic age, it is necessary to consider the rules laid down for the time of celebrating the sacrifices and beginning the year. At the present day, as Bal Gangādhara Tilak tells us, all Hindus south of the Nerbudda begin their sacrificial ceremonies in the Uttarāyana, when the sun is going north (*uttar*) at the time of the winter solstice,¹ and the yearly Sattras or series of sacrifices thus begun were, as Dr Haug remarks in his introduction to the *Artareya Brāhmana*, only an imitation of the sun's yearly course. This was the year of the early corn growing races who made Orion, the antelope constellation, the patron star of their year, and of Orion's month Mṛgashīrṣa. This is also called Āggahun, and Aggahun is the contracted form of Āgrahāyana, meaning the beginning or fore part (*agra*) of the year. This beginning of the year is fixed absolutely in all the Gṛhya Sūtras on the full moon of Mṛgashīrṣa, that nearest to the winter solstice, except in the Sāṅkhayana, which allows two alternative years, beginning with the Nakṣatra Rohiṇī before Mṛgashīrṣa, or in the month Bhādon of the autumnal equinox.² It is at the winter solstice that the Devayana division of the year begins, while that of the Pitṛyāna began at the summer solstice, and the prayer at the sacrifices then

¹ Bal Gangadhar Tilak, *Orion*, chap. II p. 31

² Oldenberg *Gṛhya Sūtra Sāṅkhayana*, IV 17, S B E vol. XXIX p. 130

abounds, and where they had amalgamated with the earlier cultivators of the soil. For the sacrificial offerings consisted of the leaves of Shami grass (*Panicum frumentaceum*), a grass growing on rich soil, and particularly liked by cattle, flowers of Madhuka (*Bassia latifolia*), the honey tree, from the flowers of which the honey drink dear to the Āshvins was distilled, and the flowers of which are still made into pounded cakes and kept for family consumption, leaves of Shirisha (*Mimosa Sirissa*), one of the gum arabic trees, Udumbura (*Ficus glomerata*), the parent tree of the Vaisya founders of the Soma sacrifice, Apamarga (*Achyranthes aspera*) plants, an antidote against witchcraft and scorpion bites,¹ Kusha grass (*Poa cynosuroides*), jujube fruits of the Jambu tree (*Eugenia jambolana*) the parent tree of the central Kushika kingdom of Jamba dvīpa, and an earth clod taken from a furrow.²

I have already shown that the primitive year of the Pleiades, the year of the matriarchal age divided into two periods, began with the six months consecrated to the fathers, that is, with the Pitriyana of that age, who were the ancestors worshipped in November. It was this worship of the ancestors which was symbolised in the mother plants, the father antelope, and the sun ox who died for the renewal of the year, offered at the winter solstice, and it was this period which was changed into that called Devayana, when the sun god was accepted as the father of the race. It was then that the old year's sun died to make way for the new year. It was then that the period consecrated to the earthly fathers was changed, and the change is shown in the year observances of the early Parsis, for when they made their year begin with the summer solstice and the month Fravashinam, sacred to the Fravashis, or spirits of the primæval mother gods, they devoted the last five days of the old year and the first five of the new, called

¹ Zimmer *Alt d's Leser* chap. pp. 66-67.

² Oldenberg *Grihya Sūtra Śukhaya a Grihya Sūtra* iv. 17. 3. S. B. E. vol. xxix. p. 130.

the Fravardigan days, to the worship of the manes of their ancestors.¹

The ceremonies inaugurating the year beginning with the winter solstice seem, from the offerings of the sacred tribal plants and the sacrifice and eating of the tribal totem, to have been arranged as a combination of Southern offerings of fruits to the mother-earth, and of totemistic Northern tribal feasts. These were followed by those called the *Ashtakas*, or sacrifices of the eight, that is, of the corn-growing race who made their parent-star the eight-pointed star of the *Kushikas*, formed of the junction of the rain- and fire-cross, the sign of the god of seed. There were three of these, beginning with that celebrated on the eighth day of the second fortnight of *Mārgasirsha*, and repeated on the same day in the two following months. The last of these was called the *Ekāshtika* sacrifice, or the wife of the year, and was held on the eighth day of the dark fortnight of *Māgha*. On the first of these *Ashtakas*, vegetables, the sacrifices to the mother-earth, were offered to the seed-gods of the early agricultural races. On the second an animal—a goat or a cow—was killed, and on the third the offerings were baked cakes sacred to the fire-god, the wonder-working *Māgha*, mother of fire.²

It is from their arrangements of the sacrifices of *Mārgasirsha* and the *Ashtakas*, compared with the times set apart for the seasonal dances of the early Indian tribes, that we can understand the order prescribed for the *Sattras*, or sacrificial sessions, in the *Brāhmanas*. In two almost identical

passages in the Taittiriya Sanhita, vii 4, 8, and the Tandya Brahmana, v 9, intending sacrificers are directed to consecrate themselves, that is, to take the baptismal bath of initiation, on the Ekashtika day in the beginning of February. They should then consecrate themselves for the sacrifice to be offered on the full moon of Phalguni, which is called the month of the year. This is the date on which the great Hindu annual Saturnalia called the Huh sacrifice is held. At the same time, this date is said to be not convenient, because if the first annual sacrifice beginning the year is held in March at the vernal equinox, the Vishuvan or mid year sacrifice falls in the rains. Therefore, the writer who wrote the original passage quoted by both authors, recommends that the sacrificer should continue to honour the Ekashtika, the wife of the year, by purchasing his soma for the sacrifice on that day, but he should not consecrate himself for the annual sacrifice till four days before the full moon of Chait at the end of March, and thus he can make his Vishuvan, or mid year sacrifice, fall after the rains¹.

This change in sacrificial ritual here recommended is one which marked a departure from the successive historical forms of the annual sacrifice observed in the popular theology. This began with the original sacrifice to the fathers, accompanied with dances, in the beginning of November. This was followed by the earliest year of Orion, beginning as in the Egyptian ritual, with the festival of the launching of Oiris (Orion) on his year back on the 26th of Choiak, about the 12th of November. He, the year sun, was then united to the moon goddess, and the result of this union was the birth of the young sun god of the next year, the black antelope Krishna, on the 8th day of the light half of Bhadon about the 23rd August. When the sons of the mother conjoined the sons of the antelope, the annual festival and national Saturnalia beginning the year was altered to the full moon of Margashirsha near the winter solstice, the date when

¹ Bal Gangadhar Tilak *Orion* chap. i pp. 46-47

the Santals of Bengal hold their Sohrai festival and annual tribal dance, the Madras Dravidians that called Pongol, and the Romans held their Saturnalia. Under this arrangement the young son-god, begotten at this festival, is born at the autumnal equinox, the time when the barley growing Semites and the people of Syria, Asia Minor, Macedonia, and the Peloponnesus began their year. But this national purring-time was not that of the fire-worshipping sons of the mother-Māgha, who dated their ritualistic history from a more northern clime, where open air dancing was impossible at the winter solstice. They made the Hindu month Māgh (January-February), the season of our St. Valentine's Day, of the European carnivals, and of the Greek marriage of Zeus and Hera, the time of their great national new year's dance. This is that celebrated by the Mundas and Oraons of Chota Nagpore, and this festival, which makes the young sun god, born in November, marriageable in February, is connected with the original division of the Pleiades' year into two periods of six months each, for it is this division which marks the month of Śrāvana (July-August), six months from Māgh (January-February), sacred to the Naga snakes, the sons of the bird, for it is in this month that the Hindu festival of the Nāg pūjā or five Nagas is celebrated, and the offerings to the serpents, the Śiva or gods summoned as the rulers of the rainy season, take place on the full moon of Śrāvana.¹ It is then that the flour of fried barley is offered, and it is in this month that the Oraons and all Hindus of Chota Nagpore hold their great annual festival called the Kurram, to the Kurram tree (*Nauclea parvifolia*) and the barley plant.² This is a repetition of the earlier festival of the rice-growers, still observed in this month in Chuttisgarh, and called the Gurh pūjā, when young shoots of rice are hung up in every house, and this growing of the rice was one of the aids to

¹ Oldenberg, *Grihya Sūtra Sankhyāna Grihya Sūtra*, iv 15 1 ff. S B E vol xxix 127

² Risley, *Tribes and Castes of Bengal*, vol ii pp 145 146

Sabæans of Yemen¹ This was the year of the early navigators, who, as the Yadu Turvasu, started from Dwarka, established themselves at Turus, the Akkadian holy island of Dilum (*Bahrain*), in the Persian Gulf, and founded the maritime commerce of the Indian Ocean It was they who made the seal of the royal lion of the tribe of Judah, Yudah or Yadu, the national cognisance of the Abyssinian kings—who still build their churches as their Hindu forefathers did their village or parish temples, in the centre of the village grove² This was the year which, as I have shown in *The Ruling Races of Prehistoric Times*, was measured by the revolution of the pole in the constellation Leo³ Its perpetual rotations were thought to give birth to the great heat of the Indian and Persian summer, symbolised in the constellation Leo This heat it transferred, as the creating impulse of fresh life, to the heavenly Soma cup, the constellation Crater, whence it was distilled on earth in the life giving runs by the heavenly Soma press, the constellation Hydra, the great Naga snake⁴ It was as the god of spring, who prepares for the rains brought by his brothers, Bhuma, ruling the hot season, and Arjuna, ruling the rains, that Yudishthira ruled the year, and his birth in the Mahabharata is said to have taken place under the eighth Muhurta or division of the day and night called the Abhi jit,⁵ that is to say, it was ruled by the star Vega, which was the star of the Nakshatra Abhi jit, which has eight Muhurtas⁶ This is one of the stars in Lyra, which was the polar star from 10,000 to 8000 B.C.⁷ This horoscope shows that the year of Yudishthira was one based on the belief that the passage of

¹ *Encyc Brit* Ninth Edition Müller's 'Yemen' vol. xxiv p. 740.

² Bent *Sacred City of the Ethiopians* chap. vii p. 138.

³ *The Ruling Races of Prehistoric Times* Essay iv pp. 343, 369, 372.

⁴ *Ibid*, Essay iv pp. 332, 334, 343.

⁵ Mahabharata Adī (*Son bhazā*) Parva, cxxiii p. 259.

⁶ Burgess 'Notes on Hindu Astronomy' *Journal of the Royal Asiatic Society*, Oct. 1893 p. 756.

⁷ Norman Lockyer, *Daunt of Astronomy* chap. xi p. 128.

time was marked by the revolutions of the circumpolar stars round the pole, and that it succeeded that in which the star Vega was the star of the mother bird, who as the mother Gandhari laid the egg when the Kauravyas, the rivals and predecessors of Yadishthira and the Pandavas, were born. This was the age in which the constellation called afterwards that of the Jackal, Tortoise, and Lyre, was the constellation of the Vulture, which was, Alberuni tells us, called *Alnasr alw iqi*, or the Falling Eagle or Vulture (*nasr*) by the Arabs, and he quotes a passage from the *Vishnu Dharma*, stating that the Hindu astronomer, *Mārkaṇḍeya*, one of the legendary sages of the *Mahabharata*, also called the constellation by this name.¹ It was this vulture, called *Nasr*, which was worshipped by the Sabæan Arabs of Southern Arabia as the mother bird, the representative of the female principle, which ruled the Egyptian year, and which in the hieroglyph for star represented the mother bird, the goddess mother of the sons of Horus, *Khu*, as one of its constituent signs.² It is to *Vega*, in the constellation of the Vulture, called *Anubis* or the Jackal, that the earliest Egyptian temples at Abydos and Luxor were oriented,³ and the Vulture constellation was that assigned to the goddess *Maat*, the ruler of law and order and of the invariable succession of natural phenomena.⁴ It is in the astronomical myth told in the constellations *Hercules*, *Lyra*, and *Cygnus*, that we see how the vulture became the jackal, for we see in the ancient pictorial astronomy, which has come down to us from Akkadian times, *Hercules*, representing the fire god *Hermes*, the dog of the gods, toiling in human form up the mountain, the mother mountain of the tortoise race, with bent knees, his left foot resting on the head of the constellation *Draco*, and holding in his left hand

¹ Sachau's Alberuni's *India*, vol. II. chaps. lv. lvi. pp. 66, 83.

² *The Outline of the History of Religion*. 'Peligion of the Sabæans' § 46 p. 79. *Hebrew Antiquities of Prehistory* Dr. J. Essay II. pp. 247, 248. in 267.

³ Norman Lockyer *Drift of Astronomy* chap. xxx. p. 235.

⁴ Romieu *Sur un Dieu* p. 39.

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¹ *Encyc Brit* Ninth Edition Müller's Yemen vol. xx v p. 740

² Bent *Sacred City of the Ethiopians* chap. vii p. 138

³ *The Ruling Races of Prehistoric Times* Essay iv pp. 343 369 372

⁴ *Ibid* Essay iv pp. 332 334 343

⁵ Mahabharata Ad (*Somabhava*) Parva cxxii p. 259

⁶ Burgess Notes on Hindu Astronomy *Journal of the Royal Asiatic Socy* Oct. 1893 p. 756

⁷ Norman Lockyer *Dawn of Astronomy* chap. x p. 128

time was marked by the revolutions of the circumpolar stars round the pole, and that it succeeded that in which the star Vega was the star of the mother-bird, who as the mother Gandhāri laid the egg when the Kaurāvyas, the rivals and predecessors of Yadishthira and the Pāṇḍavas, were born. This was the age in which the constellation called afterwards that of the Jackal, Tortoise, and Lyre, was the constellation of the Vulture, which was, Alberuni tells us, called *Alnasr-āl-wāqī*, or the Falling Eagle or Vulture (*nasr*) by the Arabs, and he quotes a passage from the Vishnu Dharma, stating that the Hindu astronomer, Mārkaṇḍya, one of the legendary sages of the Mahābhārata, also called the constellation by this name.¹ It was this vulture, called *Nasr*, which was worshipped by the Sabæan Arabs of Southern Arabia as the mother-bird, the representative of the female principle, which ruled the Egyptian year, and which in the hieroglyph for star represented the mother-bird, the goddess-mother of the sons of Horus, Khu, as one of its constituent signs.² It is to Vega, in the constellation of the Vulture, called Anubis or the Jackal, that the earliest Egyptian temples at Abydos and Luxor were oriented,³ and the Vulture constellation was that assigned to the goddess Ma'āt, the ruler of law and order and of the invariable succession of natural phenomena.⁴ It is in the astronomical myth told in the constellations Hercules, Lyra, and Cygnus, that we see how the vulture became the jackal, for we see in the ancient pictorial astronomy, which has come down to us from Akkadian times, Hercules, representing the fire god Hermes, the dog of the gods, toiling in human form up the mountain, the mother-mountain of the tortoise race, with bent knees, his left foot resting on the head of the constellation Draco, and holding in his left hand

¹ Sachau's Alberuni's *India*, vol. ii chaps. lv lvi pp. 66, 85


² Tiele, *Outlines of the History of Religion*, 'Religion of the Sabæans,' § 46, p. 79; Hewitt, *Ruling Races of Prehistoric Times*, Essay iv pp. 347, 348; iii. 267

³ Norman Lockyer, *Drum of Astronomy*, chap. xxii p. 238

⁴ Romieu, *Sur un Décan*, p. 39

from Sita by Marichi, the deer, whom Ruma slew, and who went up to heaven as one of the stars in the parent constellation of the Great Bear, called the seven Rishis or antelopes, and became the heavenly father of Kashyapa. This was the age when the twins Day and Night—afterwards symbolised as the Ashvins or heavenly horsemen, the stars Gerani—became parent gods in place of the mother bird, the age of the Pandavas, who were the sons of the gods of heaven, and of whom the two youngest, the twins Sahadeva and Nakula, were the sons of the Ashvins. It was then that Rama, who from the ploughing ox became the sun god, and his twin brother Lakshman, the god of boundaries (*Laksha*), the East and West gods, with the two ape wind gods, Hanuman, son of Pavan, the wind, and Su griva, the husband of Tara, the stars, the gods of the pole, undertook the final campaign against Ravana, the storm god, and captured his fortress, the home of the winds, which became the home of the star god of the South Pole, the Hindu father god, Agastya, the star Canopus in Lanka (*Ceylon*), and Agastya was the father of the three races of the Dasyus, the Cheroos, sons of the bird (*khur* or *chur*), the Cholas or sons of the mountain (*kol* or *chol*), and the Pandys or sons of the sun antelope, the star deer god, Marichi, called Pandu, the fair (*pandu*) god, and father of the Pandavs. It is this supersession of the mother bird by the twin gods as rulers of time which is alluded to in the Rigveda, where the Ashvins are said to come in the morning as the gods of light to drink their Soma cup before the greedy Gridhra or vulture, to whom the Soma cup, called Marka or the cup of death (*the Zend Mahrka*), consecrated to the waning moon, was offered¹. It told of the supersession of the gods of darkness—whose time measurers were the months of gestation—by the gods of light, the Devas or Asuras, who measured it by the daily and yearly birth of the sun and the recurring full

¹ Rigveda v 77 1 Eggeling *Sat Brat* iv 2 1, 114 SBE vol xxvi pp 278 279 Hildebrandt *Vedische Mythologie*, pp 224 225

moons, which lighted up the night. This new age was that which reckoned time by days and nights, symbolised as the stars Gemini, the twin stars, who twirled round as its hands and formed part of the Hindu constellation of the fourteen circumpolar stars called Shishu-māra, the Alligator, a reckoning which succeeded that measured by the revolution of the circumpolar stars of the Great Bear round the pole, the husband of the mother-vulture, the polar star Vega, from 10,000 to 8000 B.C., and by the phases of the moon. It was then that two seasons were added to the three seasons of the year originally planted by the fire-god in the home of the mother-bird. It is these three seasons of the mother-bird which are commemorated by the name of the weaving sisters given by the Chinese to three stars in Lyra which form a triangle; and this name, which is a reproduction of the name of that of the Krittakas, or spinners, given by the Hindus to their mother-constellation, the Pleiades, together with the figure formed by the stars, shows that they were the mother-stars of the race who worshipped the mother-year under the symbol of the triangle enclosed in the mother-mountain, the Hittite sign of the goddess Ba , for the Hittites, as the race of the Khati, or joined, symbolised by the Hittite ideograph of the brothers joining hands, were the race born from the heavenly twin-parent-gods¹. In the Chinese ode in which these stars are spoken of, they are said to pass in a day through the seven stages of the sky,² showing that time was then reckoned by weeks, each week counting for a day of the gods of time, the seven days and seven nights making up the number fourteen sacred to the twin-gods.

This mother-constellation of the weaving sisters, the Norns of the North, who weave the rope of destiny, and, like the mother-vulture Jatayu, know the past, present, and future, was the constellation called Urahhga by the Akka-

¹ 'The Hittite Syllabary,' by Major C. R. Conder, No. 106 *Journal Royal Asiatic Society*, Oct. 1893.

² Legge, *Shikking Decads*, v. Ode, 9; S. B. E. vol. iii. p. 363.

dians before that name or its counterpart, U-ga ga, was given to the constellation Corvus, the crow, the mother-bird of the sons of the prophets. It was ruled by the monstrous stellar storm bird, the Arabian Rukh, the bird of the breath of life (Heb *Ruakh*), which broods over the luminous egg of the sun and rules the sparkling valley of diamonds, the starry sky,¹ the Simargh or moon (*sin*) bird (*murgh*) of the Persians and Zends.

The constellation Lyræ, or the Vulture, is proved to be connected with the fire god, not only by the astronomical myth of the constellations Hercules, Lyræ, and Cygnus, which I have quoted, but also by those of Hermes and Orpheus, for it was Hermes, the wind dog of the gods, the leader of the four dogs of the Babylonian fire god Bel, guarding the four quarters of the heavens,² who placed seven strings on the shell, or constellation of the Tortoise (*Chelus*), to make it that of the lyre, and these seven strings were the seven stages of the sky in the Chinese astronomical myth, the seven days of the week. It was by the lyre that Orpheus—the Greek form of the Sanskrit word Ribhus, meaning the makers of the seasons—brought back from the realm of death his sun bride Eurydice, who had, as the dying year, been stung in her foot by the snake of winter when dancing on the day of her marriage. She, after her death as the sun of the old year, was brought back to earth to be the bride of the new year god by the lyre of Orpheus. That the constellation of the Tortoise (*Chelus*), which became that of the Lyre, was first the constellation of the mother-bird, is proved by the fact that the mother of the tortoise was the bird Gandhari, who laid the egg whence the sons of the tortoise were born. And that the time-measurement instituted by the rulers of the tortoise earth and sons of the

¹ R. Brown, jun F S A, *Eridanus*, p 60. See also Hewitt *The Ruling Races of Prehistoric Times*, Essay iv p 341, note 1. Baring-Gould, *Curious Myths* Second Series, p 146.

² Sayce, *Hibbert Lectures for 1887* Lect iv p. 288.


the divine father god. It was they who evolved the myth of the mother mountain as the revolving pole of the Kushite world, carrying round with it all the stars except the polar star. This last was the star worshipped by the Hindu Kushika as the 'firm star,' the pillar of the stars, and was adored by all newly married couples on the first night they spent in their own home¹. Their chief god, the fire god, was a dwarf, like the Hindu Vishnu, the Greek Hephaistos, and the Egyptian Ptah, meaning the opener, the Egyptian counterpart of the Hebrew Japhet. The statue of Ptah, the chief god of Memphis, is described by Herodotus as that of a dwarf god similar to the Phœnician statues of their gods called Pataikoi which they used to place in the prows of their vessels². This name Pataikoi is connected with the root '*patak*' or '*patag*,' to strike, which appears in the Hebrew *Pat tish*, the hammer. They were the people of the hammer and the anvil, the Kabirian god Akmon, the father of Eurytion the Centaur, the rainbow god, who gave life and form to the dead metal by striking and fashioning it with the hammer. Hence their father-god was the god bearing the hammer or thunderbolt, the weapon of Thor, and it was the hammer or mallet which these primeval fire worshippers used in sacrificing the victims slain by them as the tribal totems, who were, when devoured by the tribesmen, to infuse into them their divine attributes. This is proved by the statement in the Hindu Brahamanas that the earliest slayers of sacrificial victims used to strike them with the hammer or mallet on the frontal bone, and this custom was followed by that in which they were slain by cutting the jugular vein behind the ear, which was again superseded by the orthodox Vedic method of strangling them³. This god who bore the hammer, the divining pole or sceptre, which from

¹ Oldenberg, *Grhya Sūtra Grhya Sūtra of Hiranyakesin*, i 7, 22, 14 S B E vol xxx p 194


² Herod. iii 37

³ Eggeling *Sat Brish* iii 8, i 15 S B E vol xxvi p 189 190

the fire drill became the house and run or meridian pole, was the god of the four quarters of the heavens, the Assyrian god Bel with his four dogs, and these quarters of the heavens


were denoted by the upright cross of the fire god ,

the form of the mythic hammer of the Kabiri, which became

the trident,  the Gond god Pharsipen, the female (*pen*)

trident (*pharsu*), the three weaving sisters, worshipped by the Hindu Gonds and Takkas, the artificers or makers (*trak*). In this symbol of the divinity, the three prongs denoted the three seasons of the year, while the centre prong, the Shula, symbolised the parent tree trunk, the meridian pole, said by Hindu astronomers, as stated by Sripala, to extend from the South pole, marked by a star called Shula,¹ or the beam of crucifixion, a little below the meridian of Canopus, which was to the Arabians the star of the South pole, and to pass through Canopus, the Hindu father star Agastya. I have spoken of above, to the North polar star at the top of Mount Mera,² while the seven stars of the Great Bear revolve round it. These people, who pictured the pole as perpendicular, and the east and west quarters as horizontal, placed the home of life in the east and the realm of their dead in the west, and it is to the west that the temples of Ptah at Thebes, whom the Egyptians represented as a mummy or dead god, are oriented.³

These people, who founded the cult of the meridian North and South pole and the twin gods Day and Night, were the race who changed the symbol of the star from that of the

Egyptian five rayed star of Horus , representing the

¹ The peck of the mother bird Shu or Kh.

² Sachau's Alberuni's *India*, vol. 1 chap. xxx pp. 240, 308.

³ Norman Lockyer, *Dawn of Astronomy*, chap. xxix p. 296.

pole as the rain pole, the Ahera of the Jews, placed in the centre of the run cross



and conceived as the mother

mountain surmounted by the polar star standing in the centre of the tortoise earth watered by the streams flowing from it. When their pole was extended from the North polar star to the South polar star Canopus, by the conquest of the South pole by Rama, the sun and moon god they changed the symbol of

the star into the six rayed star



, which is still, with

the crescent moon Sita the wife of their sun god Ram Ra, or Rama, borne on the banners of the Turkish armies and the sun god then became the god who went in his boat, the ship Argo, from the east to the west through the south starting from the star Sirius, and who, from the home of the prophet bird Corvus in the west, climbed up the mother mountain to the polar star, and thence descended as the rain bird, bringing the rains of the summer solstice to Sirius. It was from these sons of the pole, the race called by the Hindus the Iurvasu, or those who made their god (*rasu*) the pole

drank up the waters of the ocean, which was again replenished by Gangā, the mother river.¹ These Phœnicians of Byblus, again, were a branch of the Kabiri of Thrace, for both they and the Thracian Kabiri called their priests Kabir, a Hebrew name meaning great, and this name is exactly analogous to that of the Magi, who were the Makkhu or great (*mag*) ones, the high priests of the Akkadians. But the difference in ritual of the fire-worshippers, whose priests were Makh-khu, proves, like the difference in the doctrine of the pole as taught by the people of the five-rayed and six-rayed star, a difference in ethnologic history. For the Kabiri did not, like the early fire-worshippers in Phrygia, Assyria, and India, emasculate their priests to make them sexless like the god of the fire-drill, but believed in the divinity of pairs, the primæval twins, parents of the Hittite race, and looked on life as generated from the water of life distilled by the revolving parent of fire, originally the burning mother-mountain Ararat, and distributed over the earth by their parents, the rivers which supplied water for their crops and fruit-bearing trees. They who had first been the sons of the Syrian fig-tree became, as the race descended from the primæval pair, the sons of the parent-tree of Babylon and Western India, the date-palm, the male and female tree which only bears fruit when the flowers of the female tree have been impregnated by those of the male. This race still survives in its primæval form as the Haranite Sabæans, described by Dr. D'Chewobohn. They celebrate the mysteries of their supreme god Shemol, the god (*el*), Shem meaning the name and also the left hand (*semol*),² in an underground room like a cave, a survival of the ancient sacred caves of the mother-mountain. This is called the house of Bogdariten, and they call themselves his sons. This is the god Bog or Boga of the Slavonians, the Bagha of the Persians, the Sanskrit Bhaga, the god of the tree of edible fruit. This supreme

¹ Mahabharata Vana (*Tirtha Yatra*) Parva, ciii civ pp 324-340

² Müller, *Harmonia, or Mountain of the Assembly*, p 50

god and creator, Shemol,¹ was imaged in the polar star, and his chief priest, the priest of the tribe, is called Kabir, while the mother stars of the star born race were the seven stars of the Great Bear, the seven mother Rishis or antelopes of the Hindus. In their sacrificial sacramental ceremonies they partook of bread prepared after the manner of the shepherds, the Pascal cake of the Jews, and the sacred cake of the Indian Soma sacrifice, of the Zend sacrifice to Haoma, and of the Eleusian mysteries. They also partook of food and wine, the totemistic sacramental meal, on the tribal totem, and at this meal in earlier times its blood was drunk, and it was for this that the wine was a substitute. The final ceremony was the preparation of cakes made of meal kneaded with the boiled flesh of a male child offered in sacrifice. This was the Semitic sacrifice of the eldest son, the earliest Passover, the sacrifice of the eldest son of the Hindu mythical King Jantu, to make his hundred wives pregnant,² the son slain to secure by his life giving blood the fertility of the coming year. These cakes were eaten as mystical bread throughout the entire year.³

It was Sabæans who were the sons of the mother vulture, worshipped as their god, Nasr, by the Southern Sabæans of Arabia. Their religious tenets are set forth in the book of Byblus, ascribed to Sanchoniathon, a name which means 'the god Sakkun hath given,'⁴ Sakkun being the god of the Semite Phœnicians, who worshipped the two triads of the sun, moon, and earth, and the rivers, waters, meadows, emblematic⁵ of the twin parent gods of the sons of the rivers, who were invoked in the oath sworn by Hannibal to Philip of Macedon.⁶

¹ Mahabharata Vana Parva, cxxvii cxxviii pp 386 387

² Chewolsohn *Sabver und der Sabaismus*, ii Excursus to chap ix pp 319 364 quoted in Dr Miller's *Harratod or the Mountain of the Assembly* published by S T Whipple 110 Main Street North Adams, Massachusetts pp 50 51. See also pp 87, 163 186 187, 411 of the latter work

³ *Encyclopædia Britannica* 9th Edition Art 'Sanchoniathon,' vol xvi p 255

⁴ Iolybius vii 9 2

their sacred city was Babel, called by them Ge bal,¹ the city of the stone cutters. This name, Ge bal, is the same as that of the Akkadian fire god of the horizontal equator, called Gi bil or Bil gi. Their other god, Sak kun, is the Akkadian Sukh us, their name of Istar, the Hindu rain god Suk ra, the Sek nag of the Gonds, and the Pali god Sakko, the god of the wet (sak) land of the Euphratean Delta and North western India, who in Buddhist mythology is the head of the thirty three Naga gods of the Tavatimsa heaven, the heaven of thirty three (*tavatimsa*), the thirty three lords of the Ritual order of the Zendavesta, the thirty three gods of the Rigveda, and the thirty three heavenly judges seated in the judgment hall of the Egyptian goddess Ma it, who ruled the year of five seasons divided into lunar months of twenty eight days each. It was in this wet land, and in their original mother land of Asia Minor, that they first, as the Hindu Turvasu, the people whose god (*vasu*) is the Tur or pole, learned the religion which they brought with them first to the Persian Gulf and afterwards to the Syrian coast, close to the land from which they first started on their land wanderings in the wilderness. They there learned to reverence the eight Agnis or fire gods, the father gods of the eight tribes of Gonds, the people who, as the sons of the wild cow, Gauri, the mother of the Hindu Gonds and of the Euphratean Gaurian race of Telloh, the ancient Gir su, ruled the seven kingdoms of the Indian Kushika, and of these kingdoms Jambu dwipa, the land of the Jambu tree (*Eugenia jambolana*), the edible forest fruit of Central India or Gondwana, was the central, and Saka dwipa, or the wet (*saka*) land whence Indra gets the rain, the Northern kingdom. These eight Agnis become the eight creating gods of Egyptian mythology, who first as the six and afterwards as eight creating apes of the Eastern green land, Uetenu, called Bentet and Keftenu, or the Phœnician apes (*kaft*)

¹ *Encyclopædia Britannica* Ninth Edition Art. Jebel vol x : p 613

² *Ancient Races of Prehistoric Times* Essay 1 : pp 266 267

became in a later age the four male and four female creating spirits, headed by Nun, the fish god, the spirit of life, concealed in the life-giving mist¹. These eight creating gods were those worshipped as the eight Cabiri in Phœnicia and Thrace, who were as stars the seven stars of the Great Bear and the polar star. This last was the god called Eshmun, the youngest of the sons of Sydek, the just, the father of the gods of the Phœnician Kabiri, and Sydek, or Su dik, was the revered (*dag*) Su, the soul or sap of life, the root of the Hindu Soma and Zend Haoma, and the Southern form of the Northern bird, Khu. Eshmun, the pole-star, was the eight rayed star ✱, called by the Akkadians An, meaning god or Esh sha, the soul or bird (*shu*) of life (*esh*), the seed, and depicted as the ideograph of the seed and god in the Girsa inscriptions. This was, as I have shown above, formed

by the superposition of the rain cross ✕ on the fire cross +. It was in the eighth Mahurta, consecrated to

these eight gods, of whom the eighth was the polar star Vega the firm star, the pillar of the stars, that Yudishthira, meaning the most steadfast (*yu*), was born, and it is to his birth we must now return after this long digression. His birthday was on the fifth of the light fortnight of Kṛtika, the eighth month, another appearance of the sacred number eight under the star Jyestha². This star is, in the list of the Nakshatras, Antares α Scorpio, and this is one of the stars called by the Babylonians Misu, or the leading antelope (*mas*), and the star of the lord of seed, the star of the month Tisri,³ which begins the Semite year at the autumnal equinox. But this year god, son of the sun antelope Pandu, born in Kartik

¹ *Ruling Races of Prehistoric Times*, Essay 11 pp. 295-296

² *Mahabharata Adi (Saurabhara) Parva*, cxxiii p. 259

³ R. Brown, junr, F.S.A., 'Tablet of the Thirty Stars' Star xxiii *Proceedings of the Society of Biblical Archaeology*, February 1890

(November), under the guardian star of the year of the Semite race, did not come to be supreme ruler of the year till Bhishma, the uncle of the Kaurāvyas and Pāndavas, and the sun-god ruling the year of the Kaurāya sons of Gandhārī, the bird-mother, died, and his death, according to the Mahābhārata, took place in the first half of the month of Māgha.¹ So that it was with the full moon of Māgha that Yudishthira's time of studentship ceased and his rule as year-god began. The year that preceded that of Yudishthira, the year of Bhishma, was that marked on his banner by the five stars above the Tal or date-palm, the parent-tree of the trading races of Babylonia and Western India.² These five stars are the five bulls or eagles of the Rīgveda, standing in the midst of heaven marking its four quarters and the North pole, the constellation of the mother-bird, the Vulture or Lyra, whence Cygnus, the rain-bird, next to it, gets the seed of life, which was to make the rain which it was bearing to the earth fruitful. This mother-bird, the bringer of rain, is that which is invoked in the 52nd stanza of the cosmological hymn, Rīgveda, i. 164, quoted in the beginning of this Essay as the child of the waters and the plants, which brings the rain. These five eagles or bull-stars, at the head of which is the mother-eagle or vulture, or the mother-cow, are said to guard the road against the wolf (of fire) which troubles the young waters, another form of the hot-weather demon which keeps back the rains; and they are said to stand in the place of the seven rays, the seven days of the week, the home of the supreme god Agni.³ Thus the year of Bhishma was one which, like that of the sons of Yayāti, began with the rainy season. The year of Yudishthira, born in Kārtik (November), and beginning his rule as year-god in Māgh (February), is one reckoned on the same principle as the Akkadian or first Semitic year of thirteen lunar months,

¹ Mahābhārata Anuśāsana Parva, 167

² Mahābhārata Bhishma (*Bhishmatadha*) Parva, xlvii p. 165

³ Rīgveda, i. 105, 9, 10, 11.

which began with the birth of the sun god in Aquarius in November, as the nursing of the moon, who passed with the sun through the circle of the thirty stars in the three months between November and February, and left her charge, the young sun god, as the full grown ram sun in Aries in the latter month, to pursue his path through the ten stars, of which Regulus in Leo was the fifth, which were called the ten kings of Babylon. In the last of these, Skat in Aquarius, he plunges into the Soma bath of regeneration, to emerge again as the new born sun god,¹ who is again to be nursed by the moon, who appears in the Mahabharata as Bhishma, the dying sun, till he is again placed in Aries in February. This year of Yudishthira is the year of the moon lion, guarded by the constellation Leo, which, in the list of the Nakshatras, is the guardian star of Magh, the year of the Sphinx of Assyria Phrygia, Greece, and Egypt, the year goddess, who was slain by Œdipus, the god of the swollen (*ædi*) foot (*pous*), the son of Laus or Laus, the stone pillar or gnomon obelisk, and Jocasta, the crescent moon, whom Œdipus, after he slew Laus, married as the young sun god parent of the coming year, the god of the year beginning at the vernal equinox. It is also the year of the young Achilles, the sun god of Greek legend, who was nursed by his moon mother, Thetis, and who finally died at the close of the two years—or ten lunar months—war against Troy, the city sacred to the moon, guarded by Apollo, god of the silver bow, the lunar crescent. This year, in which the active life of the young sun god began in Magh, is that which is spoken of in the hymn of the Rigveda telling of the marriage of Soma, the moon father, to the sun maiden, in which it is said that the oxen sacrificed to the sun god were slain in Magha.² This was the year of the thirteen months, the thirteen wives of Kashyapa, which is still kept by the Santals, and Varuna, the guardian of order, is said in the Rigveda to know the

¹ *Ruling Races of Prehistoric Times* Essay IV 376 386 391 394

² Rigveda x 85 13

thirteenth of these months.¹ The mother of this year is Kadru, the thirteenth of Kishyapa's wives, to whom the mother bird gave the Soma or soul of life, which she brought from heaven, and which Kadru gave to Indra and Agni.²

The year which succeeded, in India,³ this year of thirteen months was that marked by the transfer of the national Saturnalia from the full moon of Magh to the full moon of Phalgun, near the vernal equinox, when the Hindu Holi is now held. This birth of the young sun god took place at the full moon of Marga-sirsha, near the winter's solstice, and he celebrated his marriage at the vernal equinox in the signs of Phalgun.⁴ But in the Vedic hymn telling of this event the sun god has become the sun maiden, and the husband to whom she is wedded is the moon father of the Northern nations, all of whom make the moon masculine. This was the year of six seasons and 360 days, the year of the six Aditya of the Rigveda, the year of the wheel of the heavenly oil press turned round the pole by the six year gods, Aryaman or Aditi, Mitra Varuna, representing the six months of the Devayana, the months consecrated to the bright gods of heaven, in which the sun is going northward, and Bhaga (the fruit tree), Daksha (the visible fire god), and Anshia (the Soma stem),

¹ Rigveda i 25 8

² Eggeking *Sat Brah* iii, 6 7, 8 12 S B L. vol xxvi pp 150 151

³ The question of the succession of these two years cannot as I show in essay viii on 'The Mythology of the Northern Races' be absolutely determined by Indian evidence. I have shown there that the year of twelve months and 360 days was the wheel year of the sun ship represented in Greek mythology by the voyage of the Argo. The year of thirteen months was the year of the fish sun god, the year of Perseus in Greek mythology and this is certainly later than that of Jason and the Argo which was the year calculated after that of the sun horse. The year of the Scandinavians, in which the months were divided into six periods of five days each called Fimt or oroe, week of five days was a year which returned to the reckoning of the year of Orion. This sanctity of the number five was based on the Hindu year of five seasons, and this wheel year was imported from Babylonia to the North by the Phœnician traders the crew of the Southern ship Argo.

⁴ Rigveda v 85 13

those consecrated to the fathers and the gods of earth, the months of sowing and harvest, when the sun is going south, and of those Mitra, the male moon god, Varuna, the god of rain (*zar*), or of the dark heaven of night, and Aryaman, we called the pure Aditya.¹ Aryaman is called in the Zendavesta Airyaman, the physician and healer,² like the Hindu Ashvins, the stars Gemini, and is therefore, like them, a star god who marked the beginning of the year, as the Ashvins originally, the twins Day and Night, marked the beginnings of the diurnal computation of time. His name shows him to be a ploughing god (*ar*, *ur*), and he must, therefore, be connected with the black bull Push, which gave its name to the first month of the Hindu year, and as the driver round the pole of the six-spoked wheel, to which the year is assimilated in the cosmological hymn I have quoted at the beginning of this Essay, he must be a charioteer, and all these qualifications are met by identifying him with *a Auriga*, called *Capella* or the Little Goat, the patron star of Babylon, which took the place of the old goat god of time. It was this charioteer star which drove round the pole the seasons and months headed by the bull, and it was to the young bull, called Phalguni or Arjuna by the Hindus, the father god of the bull Bharata, as the ruling race are called in the Mahabharata, and Mar duk, the young bull of the Babylonian year, that the vernal equinox was dedicated. This year of 360 days was also the year which, as we are told in the observations of Bel, giving the astronomical records of the reign of Sargon, who ruled 3750 B.C., was the year of the Akkadians.³ It was the bull

ruling this year which took the place of the year-ox slain in Māgh, the sexless sun-god Bhiṣhma, and he was, in the Vedic mythology, the sun- and moon-bull Viśvā-nutrā. His descendants, the king called Chakra, the wheel, born from Arjuna and Su-bhadrā, the mountain-goddess, twin-sister of Kṛishṇa, the black antelope, was the first of the traditional line of Chakra-varti, or kings of the horizontal wheel, who in Hindu legend ruled the empire of the Ikshvāku, or sons of the sugar-cane (*iksha*), from their central capital and mother-city Kushambi, the city of the tortoise (*kush*) and the Pleiades (*ambā*), which guarded the junction of the two mother-rivers of Northern India, the Jumna or Yamana, the river of the twins (*yama*), and Gaṇ-gu, the wetter or mother (*gu*) of the Gan, or garden of god. It is this year, beginning with the full moon of Phalgun and the vernal equinox, which is, as Bīl Gangādhār Tilak tells us, that used by all Brahmīns, from the Himalayas to Cape Comorin, for fixing the times of their sacrifices.¹ This year of twelve months of thirty days each was that of the Athenians and Egyptians, both of whom divided their months not into weeks, the division used by the computers of the lunar year, but into three dekads of ten days each.


But throughout these changes in the year reckonings, the old division of the year into two periods of six months each still held its ground, for the mid-year Soma sacrifice of the summer solstice became that which is yearly celebrated to Jaganath at Pūri and the Skirophoria festival of the Umbrella (*skiron*), the festival of the sons of the Banyan-tree (*Ficus Indica*), who made the umbrella the sign of royal dignity, which took place at Athens at the summer solstice, when the bale fires to the fathers, which used in the Pleiades' year to be lighted in November, are still lighted in the west of Ireland. .

But the reckoning of time by the year of the Western Hindus, the year of the perfect circle commemorated in the

¹ Bīl Gangādhār Tilak, *Orion*, chap. iv p. 70

Kustik or girdle of the young Parsis, produced errors owing to its being five days too short, and similar but smaller errors arose from the calculation of the Eastern year of thirteen lunar months or 364 days, while the adjustments of intermediate dates between the solstices and equinoxes, which alone could be measured with the gnomon or *Tur*, were in both systems difficult unless ready means of correction were available. It was for the correction of these errors that the circle of twenty-eight lunar mansions or stars was changed into that of the twenty-seven Nakshatra or stations of the field (*kshetra*) of the Nags or stars, each representing $13^{\circ} 20'$ of the solar circle, and the origin of the list names of these stations is shown by the names *Pūrva* and *Uttara*, given to the Nakshatras of Phalguni, Ashādhā, and Bhādrapada, the months of the vernal equinox, summer solstice, and autumnal equinox. These show that the design of the calculators who added the Nakshatra divisions of the circle to the older forms of ritualistic time-measurement was to reconcile the discrepancies between the Eastern (*Pūrva*) year, the lunar year of thirteen months of the eastern Kushikas, which still survives in the Santal year, and the Northern or North-western (*Uttara*) year of Chakravarti Ikshvāku kings of Kushambī, the year of 360 days. But in all these arrangements the priestly calculations of national time only tried to perfect the sacrificial year, and

nomers called this year the year of Anu and the year of the horizontal circle; the wheel-year of the Rigveda they called the year of Bil, the fire-god, the god of the right-angled

upright cross , formed by the equinoctial and polar

star.¹ These western traders of Babylonia and Western India, who used the wheel-year, were the stock from which the temple-builders of Babylon, Jerusalem, Palmyra and Baalbec and the pyramid-builders of Egypt² sprang, the masons who oriented their temples to the true east and west; and this system dated ages before the much later orientation of the later Egyptian and Greek temples to certain stars

I have now shown in this sketch of the ancient Hindu methods of reckoning time, and of some of the historical lessons to be learnt from them, that they first divided the year into two seasons of six months each, beginning in November and marked by the movements of the Pleiades. This year was followed by that of three seasons, the earliest year of the barley-growing races, consecrated to Orion, and beginning at the winter solstice, and in this age time was also measured by the lunar months of gestation. This was followed by the year of five seasons of the mother-bird, the constellation of the polar star Vega, beginning with the summer solstice and the Indian rainy season, ushered in by the star Sirius. This was the year of Bhishma and of the sons of Yayāti. Then came the year of Yudishthira of thirteen lunar months, in which the young sun-god emerged from his yearly bath of death and re-birth in November, was nursed by the moon for three months till February, when he was married to the moon-goddess, as Zeus was wedded to Hera in Gamelion (February). The series of Vedic and Hindu ritualistic time-measurements closes with the year of twelve months or 360 days, in which the sun-god was born

¹ Norman Lockyer, *Da on of Astronomy*, chap xxxiv pp 363 365

² *Ibid* chap ix. pp 92 94, chap viii p 85

at the winter solstice and wedded to the moon at the vernal equinox. This was the year of the bull, and it was to reconcile the discrepancies between this and the lunar year, and to secure a correct measurement of time always available for use, that the Nakshatras and five years cycle was invented¹.

If this view of the progress and aims of Vedic astronomy, which I have shown to be entirely in accordance with the popular time measurement be accepted as correct, we cannot believe that it is possible to find in any Vedic references to the heavenly bodies such notices of their position as will help us in assigning dates to the Vedic poems or the Brahmanas which expound the Vedic ritual earlier than the age of the Vedanga Jyotisha. The idea of marking dates in this way was quite outside the purview of the Vedic Rishis, who had been taught by the rules laid down by the primæval national historiographers to show the sequence of events by the order given to the signs denoting them in their national historical myths and ritualistic observances. Both myths and ritual started from the earliest dawn of the national past, and noted the succession of each noteworthy minute and hour of the clock of time by its appropriate reference to the calendar of history or change in the ritual of the confederated nation.

But there is still a most trustworthy source of information as to the growth of Hindu ritualistic astronomy which I have left unexamined and which, as I shall now proceed to show, gives additional and most convincing proofs of the truth of the deductions made in this Essay, and which also enables us to carry on the history told in Vedic beliefs and methods.

¹ See note p. 61 and also the Essay on the History of Northern Mythology where I show that in the true order of the lunar solar year of thirteen months and that of the solar lunar year of twelve months the positions as given here should be reversed. The wheel year of twelve months was conceived before the days when the passage of the moon and sun through the stars was traced by the Babylonian astronomers who calculated the year of 364 days. It was this year which preceded the ecliptic year of twelve months and 365 days.

to the later ages, when comprehensive mythic history was superseded by that founded on annalistic records, and the succession of events marking stages in the lives of kings and national leaders of thought. In discussing the relation of the history of the Buddha to the lunar-solar year of the Akkadians, in which the immortal sun dies and is reborn each year in the baptismal bath of the constellation Pisces, filled by the water-pouring Aquarius, I have already shown that Buddhistic theology is based on ancient astronomical speculations, and I shall now prove that these speculations run through every phase of their religious history, and that they are the origin of the Buddhist belief in rebirths, and the reproduction in each of these successive births of the condition of the reborn soul, considered by eternal justice to be the fit outcome of the Karma, or sum of the deeds of each individual in his former states of existence.

I have shown that the account of the conversion of Sumēdha, the sacrifice (*medha*) of Su, the rain-father and soul of life, and his discovery of the Ten Perfections, the ten steps or months of gestation of the perfect soul, is based on the coming of the rains from the Himalayan mountains at the summer solstice, and the ten months of gestation following their cessation at the autumnal equinox, when the seed of immortality (*su*) has been infused into the earth.¹ I shall now prove that this myth of the birth-year of the sanctified soul, is reproduced in another form in the history of the twenty-seven Buddhas who preceded the Buddha-Gautama, called Siddharta or grain of white mustard-seed (*Seddhato*), the regenerated son of life, the great teacher, whose history, though he was a living leader and founder of the regenerated church, was, like that of his predecessors, told in the form of a sun-myth. These Buddhas were the twenty-seven Nakshatra or lunar mansions, the leaders and predecessors of Bhudda, the sun-god, by which the discrepancies of the solar and lunar year were reconciled, and the edicts of the law of

¹ *Ruling Races of Prehistoric Time*, Essay iv pp 398, 399.

the holy life gradually brought to perfection, while their off spring, Gautama Buddha, the sun god who went forth to the bath of regeneration from which he was to emerge as a reborn ascetic on the day of the birth of his son Rahulo,¹ was the twenty eighth Nakshatra, who completed the lunar month symbolising the birth and education of mankind


But it is not only the lunar solar year of thirteen months marked by the passage of the moon and sun through circles of stars, the ten months of gestation, and the star circle of the lunar mansions which underlie Buddhist theology, for we find also in its foundations the earlier year of thirteen lunar months, the thirteen wives of Kashyapa, and the wheel year of twelve months and 360 days. The mother of the Buddha Maya, the goddess Magha, the miraculous mother of fire, the creating goddess who formed in her womb her future off spring, the flame emanating from the fire spark, died on the seventh day after she had given birth to the Buddha in the mother grove Lumbini, under the parent Sal tree of the united Koliya and Sakya race.² His conception took place at the midsummer festival of the summer solstice in the month of Asaḥi (*Assar*), when Mayā was borne in a vision to the Himalayan mountains, and placed under the great parent Sal tree on the crimson plain stained with the blood of the slaughtered sacrificial victims of the races who offered animal sacrifices, called Mano sila tal, the plum (*tal*) of the rock (*sila*) Mano,³ meaning mind or intelligence,⁴ the Buddhist form of the Hindu Manu, the father of the bull race by his daughter Idī, born out of the waters of the flood.⁵ Idī or

¹ The 'Nidana Katha' Fausboll *Jataka* vol. 1 pp. 60-62 Rhys Davids *Buddhist Birth Stories* 78-82

² The 'Nidana Katha' Fausboll *Jataka* vol. 1 p. 32 Rhys Davids *Buddhist Birth Stories* p. 66

³ The word as a whole means crimson or vermilion and in this sense denotes the colour of the sky when the sun is rising out of a mist the mother of life in ancient mythology

⁴ The 'Nidana Katha' Fausboll *Jataka* vol. 1 p. 50 Rhys Davids *Buddhist Birth Stories*, p. 62

Irā was, as I have shown, originally the *succept-mother*, the mother-goddess of the bull-race (*Gut*) of the Gautuma, the sons of the rivers called Irāvata, their mother-river in North-eastern India being the Irāvati or Rapti, into which Rohinī, the river of the red cow (*Rohinī*), flows, passing between the city of Kapila-vastu, the city of the Buddha's father, and Koliyā, that of his mother. Idā was begotten by the sacred sacrificial seed of clarified butter, sour milk, whey, and curds,¹ the five ingredients of the Pāka sacrifice symbolising the year of five seasons, and rose out of the waters of the flood as the mother-mountain, the Phrygian goddess Ba, who is depicted as the mother-mountain with the triangular seed of life enclosed in it . It was the mother-tree standing in the plain whence the mother-mountain of the understanding mind rose, that bore the seed of life to which the first Buddha, in whose honour this story of the birth of the sun-god was framed, owed his being; and this legend of his birth shows us that the year measured by its makers was the year of five seasons, beginning with the summer solstice, which I have called the year of Bhishma and of the sons of Yayāti. On the death of the mountain mother-goddess of this year a new chronological era began, and this is symbolised by the sister of Māyā Mahā Pajā-pati, called Gotami, the creating cow-mother of the bull (*gut*), the moon-goddess. It was she who as the moon-goddess nursed the young sun-god after his mother's death, and the thirteen months of her year, in which the last three months were those consecrated to the birth of the sun of the next year, the death of his mother, and the rebirth of his moon-nurse, were symbolised by the thirteen Buddhist Theris, or female saints, of whom she was the chief.

The mythical stories of the former births and lives of these thirteen Theris are given in the *Manorathā Puranī*, meaning the wish-fulfiller, the name of Buddhāi-gosha's commentary on the *Anguttara Nikaya*, and this has been translated by Mr. Bode, and published, with the Pali text, in the *Journal*

¹ Eggehang, *Sat Brah* i. 8, 1, 7; S B E vol. xii. p. 218

of the *Royal Asiatic Society*¹ In this work every one of these thirteen Theris is said to have been first born in the city of Hamsa-vatī, that is, of the moon goose (*hansa*), who appears as Kansa or Hansa, the goose-king, in the Hindu legend of the birth of Krishna, the sun antelope, and his twin sister Durgā or Su bhadrā, the mountain goddess, and she, as I shall show, is the ninth of these thirteen Theris The time of their birth is said to have been that when Padumuttara, the northern (*uttara*) lotus (*paduma*), was Buddha He was the thirteenth of the Buddhas, and Hamsa vatī was his capital, and his place in the list of Buddhas at once shows him to be connected with the lunar year The name of his father Ananda (joy) is a reproduction of that of Nand (pleasure), a name of the god Shiva, to whom Nand ganw, the hill village of the husband of Rā dhā, the giver (*dhā*) of Rā, is consecrated in the holy land of Mathura Shiva is the shepherd god (*śib*) of the sons of the North, and Rā dhā is the mother of Rā, the sun god, of whom Nand or Ānanda was father The mother of this divine lotus is called in the Buddhist birth story Su jata, meaning born of Su, the water or sap of immortality, the sacred pond or lake of the lotus consecrated to Rā dhā as Rā dhā kund His chief disciples were Devala and Sujatā, the latter name reproducing that of his mother in the masculine form But the most distinctive mark of his age is that given by his sacred tree, the Sil tree (*Shorea robusta*), under which the Buddha was conceived I have shown how the 'sons of the North, the sons of the pine tree and the mother bear, the seven stars of the Great Bear, adopted the Indian resinous tree, the Sil tree, as their parent tree when they left the Northern pine-tree behind them in their Southern migrations, in which they married the daughters of the Southern Pleiades, the women of the Indian matriarchal races,² This lotus born

¹ This translation and text is printed in the *Journal of the Royal Asiatic Society*, July and October 1893 pp 317 366, 763 798.

² *Ruling Races of Prehistoric Times*, Essay vi. p. 511 513

cross, which denoted both god and the seed of life, and it was from this symbol that the Buddhist doctrine of the eight-fold noble path, which leads to the destination of sorrow, was evolved. The age from which the initial conception of the eight national father gods was evolved was that of the union of the eight tribes of Gonds, as the Bharatas or B̄hars, whose totem was the hill bamboo, the product of the hills Jambudwīpa, or Central India, the kingdom still called Nagpore, or that of the city (*pur*) of the Nags. They were the sons of the Northern migrating race, the growers of dry upland crops, worshippers of R̄i, the sun god, and the rain god, Sukra, Sakra, or Sakko, lord of the Northern land of Saka dwīpa, to whom the divine lotus, the child of the migrating tank or water reservoir, was sacred. It was they who, when they first entered India, made the Sal tree and the Champakā, the tree of the sacrificial garland, their parent tree, and it was under their rule that the measurements of time by months, beginning with the ten and eleven lunar months sacred to the gods of generation, and the thirteen months of the lunar year, the thirteen wives of Kashyapa, the twenty seventh Buddha Kassapa, and the thirteen Buddhist Theris were first adopted in place of the previous measurement of the year by seasons.

An examination of the names, functions, and histories of the thirteen Theris discloses further historical evidence. They are called (1) Gotamī Māhī Pajapatī, (2) K̄hemī, the safe one, (3) Uppālavannā, the blue (*uppalam*) lotus, or Padumavatī, the mother of the lotus (*paduma*), (4) Patācara, she who goes (*carā*) [under] a roof or canopy (*pata*), (5) Dhammadinna, she who was given (*dinna*) to the law (*dhamma*), (6) Nanda, pleasure, (7) Sona, the dog or the red one, (8) Sakuta, the goddess of the Sakya or wet (*salā*) meadows, sons of the rain god, and worshippers of the light-creative powers, (9) Bhudda Kundalakesī, the saint (*Bhudda*) with the curly (*kundula*) locks (*kesa*), called also Su bhadda or Su bhadra, the sainted (*bhuddā*) Su,

(10) Bhuddā Kāpilānī, the sainted mother of the yellow (*kapila*) race; (11) Bhuddā Kaccānī, the golden (*kanкана*) saint-mother of Rāhulo, son of the Bhudda, (12) Kīsā Gotamī, the emaciated or ascetic (*kiso*) Gotamī, (13) Sigāla-kamātā, the mother of the jackal (*sigālo*)

The first Gotamī Mahāprajāpati, called the embodiment of experience, was the moon-goddess, who took charge of the young Buddha when he left the Tusita heaven and came to earth in the fourth age of Buddhist mythological chronology. The first is that of the Catum-maharajika-devaloko, that is, of the heaven (*devaloko*) of the bright-gods (*deva*), the hundred (*catumo*) great kings, the hundred Kushika sons of the mother-bird. The second, that of the Tavatimsa, meaning the thirty-three gods of time ruled by Sakko, the rain-god. The third, the age of the Yama-devaloko, the heaven of the twin-gods (*yama*), that is, of the race who measured time by the revolutions of the circumpolar stars, turned by the heavenly twins, the stars Gemini. The fourth was the age of the Tusita heaven of the gods of wealth (*tuso*). Of these heavens, the first covered the space between Mount Mera and Yugandharo, the mountain of the North polar star, and the land of the South pole, the land of the yoked (*yugam*) pair, the united Northern and Southern races born of the mother-bird Gandhārī, the vulture, who formed the confederacy of the allied eight tribes who made the mother-mountain of the East, Mount Meru or Khar-sak-kurra, their mother-mountain, and worshipped the eight creating-gods, parents of the eight tribes. It is above the mother-mountain that the other heavens are placed, rising one above the other. The lowest of these, the Tavatimsa heaven, is that of the thirty-three Nāga or snake-gods of time, the five seasons of the year of Northern India, and the twenty-eight days of the lunar month which measured the year of the twin-races, who looked on the gods of the eleven months of generation of the sons of the sun-horse as their parent-gods. It was these twin-races, children of the Zend Yima, the Hindu Yama, who succeeded

the *Nigas* as the *Kath* or joined (*kath*) Hittite trading races, who elaborated the ritual of the Soma sacrifice, and made the Udumbara tree (*Ficus glomerata*) their parent tree. This is the sacred tree of Kona gamana, the twenty sixth Buddha, representing the paired thirteen months of the lunar year, and it is this number twenty six which is the sacred number of the Kabirpantis, the Indian unitarian sects, who reproduce the Kabir of Thrace, Asia Minor, and Palestine, to which all the *Karmis* and *Korms*, the two great cultivating tribes in North eastern India, belong. They claim Kabir, who, they say, was a weaver living in the sixteenth century A.D., as their founder, but he was merely a reviver of the old discipline, who took the name of the consecrated priests of their faith Kabir. The chief Guru or high priest of the sect lives in Belaspur district of the Central Provinces, and, as he himself told me, it is a law of their religion that no Guru or Kabir can hold the office for more than twenty six years. If his rule ever reaches that period it never extends beyond it, for according to their belief he then dies at once, and to a race who care so little for life in itself as the Hindus, and who look upon death merely as passing from one form of existence to another, it is no hardship to fulfil the decree of heaven by a voluntary death, if the process should become necessary. The highest of the three heavens, the third or creating season of the year of three seasons, the parent-year of the Northern fathers of the *Kushika*, was the *Tusita* heaven of the angels, the bird born sons of *Kashyapa* or *Kassapo*, the twenty seventh Buddha, whose parent tree was the *Nigrodha* or *Banyan* tree (*Ficus Indica*).

It is the three mother seasons of this race which are commemorated in the first three *Theris*, as is clearly shown in the history of the third *Theri*, *Uppalavanna*, or *Padumavati*, which was her first name. She, the mother of the sons of the river, who had been first born in the age of the *Padumuttara*, was reborn again as one of the seven sisters, the mothers of lunar time in the place of *Kiki*, the blue jay, the bird king of

Kāsi, the Kushika capital (*Benares*) in the city and age of Kassapo, the twenty-seventh Buddha. After this birth she was born again as a village maiden, who gathered a lotus in which she counted five hundred seeds. These and the lotus-flower she placed in the begging-bowl of a Pacceka (solitary) Buddha, with a prayer that she might have five hundred children, the number of the seeds of the lotus. The Buddha took the gift to the Himalayan mountain Gandhamādana, the mountain of intoxicating (*mādana*) odours (*gandha*), the sacred mountain of the Pāṇḍava worshippers of incense, and of Drupadī, their common bride, the altar of incense. He there placed the lotus on the stairs leading to the lake Nanda (pleasure), issuing from a cave. This was the mother-cave of the Himalayas whence the Gond sons of the tortoise are said in the *Song of Lingal* to have been born. Here the maiden Padumavati was again reborn as a baby, found in the bud of a lotus, plucked by a hermit on the Lake Nanda. He brought up the infant, at every one of whose steps a lotus (*paduma*) sprang up; and when she was grown she was married to the king, who demanded her from the hermit after he had heard of her beauty from his forester. The other wives of the king, who were jealous of her loveliness and miraculous gifts, persuaded the midwife who attended her in her confinement to take away her child and replace it by a log of wood smeared with blood, which she was to show as the child born of Padumavati. When her child Mahā-padumo, the great lotus, was born, 499 brothers were born to him from the moisture of the air, the parent of life in the mythology of the worshippers of the rain-god. They were all taken away by the 500 wives of the king, each of whom placed the child she had taken in a sealed box, which she threw into the river. Padumavati, being persuaded by the midwife that she had given birth to a log of wood, induced her to destroy it and fling the pieces into the oven. But she did not succeed in concealing the story from the king, who heard it from his wives and turned her out of the palace; and

celebrated. This was the festival instituted by the Kūshika growers of upland crops, the race who placed the king's province in the centre of the realm, just as the Vi-sakha was the central or sixth month in the Pleiades year of Western and Southern India, beginning in November and divided into two periods of six months each, of which the second began in April. It was at this festival that the infant Buddha was placed under the Jambu-tree (*Eugenia jambolana*), the central and sacred tree of Jambu-dwīpa, the central kingdom of the seven Kūshika kingdoms of India; and this tree, which is also called in Pali, Koli, is shown by this latter name to be the parent-tree of his mother's village of Koliya. Then the miracle took place which proclaimed the infant Buddha to be the young sun-god, for the shadow of the Jambu-tree under which he lay remained fixed, while those of the surrounding trees revolved.¹ It was to contemplate and devote herself to this sun-god that Uppalavannā, the blue lotus-flower of the dark blue sky of night, the daughter of Vi-sakha, the sacred month of the ploughing race, the sons of the plough and sun-god Rāma, refused marriage, and spent her time in gazing on the lamp of the hall of assembly of the Buddhist brotherhood, covered by the sky canopy which it was her duty, as the goddess of the night, to sweep and cleanse. She thus became the devotee of the miraculously born fire-god, who was on earth the lamp, and in heaven the sun of life.² It is this deification of the god of the dark blue sky which is reproduced in the Mahābhārata, where the king of the South, king of Mahi-li-mati, the great mother, is called Nila or the blue one, and he was conquered by the Pāṇḍava twin Sahadeva, whose name, meaning the driving-god, shows him to be the fire-god; and it must also be noticed that Uppalavannā's transformations as the lotus-mother began under the rule of Kiki, the blue jay.

¹ The 'Nidānt Kathā,' Fausboll, *Jataka*, p. 57; Rhys Davids, *Buddhist Birth Stories*, p. 85.

² See the text and translation of the 'Story of Uppalavannā,' *Journal of the Royal Asiatic Society*, July 1893, pp. 532-552.

We see in her story an epitome of the history of the Kushika race, the founders of ancient ritual, who were born from the mountain lake Kashava, the modern Zarah, into which the Helمند, the Zend Haeturmant, flows. This was the lake Nanda of this story, the Radha kund or tank sacred to the Rādhā, the mother of the sun Ra, and wife of Krishna or Rāma, the sun antelope, and this mother tank of the migratory sons of the lotus reappears in the Egyptian sacred tank of the god and goddess Min or Men, the Manu of the Hindus, and mother of the Minyans, who appear as the great engineering race who distributed the waters of Lake Coprus in Greece, ruled Phrygia and Crete as the Minyan subjects of King Minos, the measurer, and made the great Minyan reservoir of Maarit in Southern Arabia. She was the mother star of the corn growing race, born from the virgin ear of corn, the star of Virgo, called Spica Virginis, worshipped by the followers of Amen Rā, who opposed the worshippers of Set,¹ the hippopotamus god of the totem-worshippers, and she gave her name to Mena, the first king of Egypt who built the great barrage of the Nile, and the name also appears in that of the Meos, Minas, or Menas of Rajputana, who are hereditary policemen, representing the original cultivators of that arid country. They show their origin from the people who divided their lunar year into fifty-two weeks by dividing themselves into fifty-two clans,² while the Jāts, who represent the more aristocratic cultivators, still trace their descent to the River Helمند and Lake Zarah. It was these sons of the lotus of the mountain-lake who were the sons of Gandhārī, the Vulture run bird who wets (*dhara*) the Gan or garden of god, the sons of the rivers descending from the Himalayas. It was they who changed their Northern bird mother, the stork, to the rain-bird who brings the rains, and who placed her in the

¹ Norman Lockyer, *Dawn of Astronomy*, chaps xxix. and xxxi pp 297, 318, 319

² Hunter, *Gazetteer of India*, s v 'Rajputana' vol ix p 411 414.

heavens as the mother-star, the polar star Vega. It was under her protection, as the chief star of the star canopy, that Padumavati returned to the palace after her sons had been consecrated by baptism as the sons of the rivers, and it was when they left the earth to become, in heaven, the parent-stars, the lotus-flowers of the dark blue sky, that she was reborn as the blue mother of the heaven of night, the female form of the god Varuna, the god of rain (*var*) and of the dark sky of night.

Again, in the story of the birth of her children we learn the history of the father-god of the totemistic races who sacrificed then totem animals by tying them by the neck to the sacrificial stake, stained and vitalised as the father of the race to whom the blood was the life by the blood which flowed on to it from the jugular vein of the victims, which was pierced by the sacrificing priest. It was this Ashūra, or pole consecrated by the earthly blood of the sacrifices, and by the rain, the blood of the gods, which was changed into the god of the sacrificial flame of the star-worshippers, who offered their sons to the fire-god Moloch, when the blood stained log born of Padumavati was burnt in the oven, that is to say, when it was placed on the altar as the central fire, the Agni Jatavedas of the Rigveda, in place of the sacrificial stake; and these people who placed the fire-god in the centre of the altar were the same race who adored the sun as the central god of day, just as the firm and constant star, the polar or central star, was the mother-goddess of the night. They measured time by the phases of the moon, and also by the revolutions of the stars round the pole, and it was this system of time-measurements, by the turning of the heavenly oil press, which ultimately led them to frame the wheel-year of twelve months, the six-spoked wheel. It was this wheel, the broad earth, which is said to have revolved as a potter's wheel, when on the full-moon day of Asāhi (*Assar*), the month of the summer solstice, the Buddha, who had been conceived at this time, left on the beginning of his twenty-

ninth year the guardianship of Mahapaya pati, the moon goddess, and betook himself to the baptismal bath of the ascetic life, to emerge as the sun god of the revolving wheel, the year of 360 days

But before showing how this wheel year is proved to be the year symbolised in the Buddhist wheel of the law, I must first revert to the thirteen Theris, and adduce further proofs showing that they represented the lunar year of thirteen months. In the fourth Theri, Patacarā, she who goes (*cara*) under a roof or canopy (*pata*) we find a reproduction of the star goddess Uppalavanna, who showed, by walking under or supporting the canopy as the polar star, that she was the queen star of the star worshippers, whose father was the blind revolving pole, the king Dhritarashtra, who holds (*dhrita*) the kingdom (*arashtra*) of Hindu mythology, and it was she who, in the story of her life, went forth alone after she had lost her husband and two children, the three seasons of the year preceding that of four consecrated to the sacred number four of the fire god. The fifth Theri, Dharmadinnā, she who is given to the law, was the wife of Vi sakha, the middle month of the Pleiades year, the mother goddess of the year of the five seasons, the year of the worshippers of the Indian rain god, who always brought up the North Indian rains at the summer solstice. The sixth Theri, Nanda, meaning pleasure, the daughter of Mahapaya pati, reproduced the Lake Nanda, which was the birthplace of the lotus mother Padumavati. Sonā, the dog or red one, the seventh Theri, or seventh day of the week, was the mother of many children, while Sakula, the eighth, the goddess of the higher vision, was the fire seed of the sacred eight, the mother goddess of the Sakya worshippers of the rain god Sukra, Sakra, or Sakko. The ninth, Bhudda Kundalakesā, the saint with the curly locks, was also called Su bhadda or Su bhadrā. She, who was the daughter of the treasurer Vi sakha, married Sattuko, meaning the enemy, the robber son of the Purohit, or family priests of the king of Rāja

gaha He was the offspring of the race who had replaced the year of the mother-Pleiades by that measured by the revolutions of the father-pole of the Northern races. This father pole, the robber of the waters of the ocean, was the conduit-pipe passing through the mother mountain and bringing to its summit the regenerating rains. He took his bride to the mother-mountain to rob her of her jewels, the parent lotus-born stars who were sons of Uppalavannā, and this mountain was that whence thieves were cast down; but she pushed him over the precipice, killed the doctrine of the father-pole, and became, in its place, the ruler of earth and sky, as the mother of the mountain-born Soma-plant that loves the rains, and whose sons measured their year by the thirteen lunar months. From the mountain-mother of Soma she became the mother-mountain goddess adored by the Jains, the sect developed from the Soma doctrine of the moral efficacy of the two Soma-cups, penance and consecration, and they ordained her with their highest ordination, the ceremony of plucking out the hair with the thorns of the Palmyra-tree, or date-palm (*tāla*),¹ that is to say, they were the race who made the cutting or sacrifice of the hair a preliminary ceremony, which, together with that of the regenerating bath, must be observed by all Soma-worshippers, and who substituted the date palm, the tree of life of the Western Indian trading races and Babylonians, for the original parent-tree of the Soma-worshippers, the Udumbara-tree (*Ficus glomerata*). The tenth Thera, Bhuddā Kapilāni, was the tenth lunar month of gestation, the mother of the yellow (*kapila*) race, the counterpart of Vinata, meaning she who is bowed down, the pregnant mother, the tenth wife of Kashyapa, who was succeeded by the eleventh month, Kapila her son, and who was also, in Hindu legend, the mother of the undeveloped egg born son Arama or Arani, the fire-drill, the lame fire-god, and of Gadurā, the bull of light, the flying

¹ See the 'Story of Sa bhaddā,' *Journal of the Royal Asiatic Society*, Oct. 1893, pp 777 785

bull and sun bird. The eleventh, Bhuddi Kaccana, the golden saint, was the wife of the Buddha, and mother of his son Rahulo, the little Ra hu, or sun god, the Kapila, or yellow one, of the Hindu lunar months. She was also called Yaso-dhara, or the renowned (*yaso*) earth (*dharā*). The twelfth Theri, Kisa Gotami, the emaciated or ascetic (*kiso*) Gotamī, is the reproduction, under the guise of the waning moon, of the moon mother Gotamī, who was to be the parent of future life. It was the first Gotamī who was wedded to the sun god in the first of the eleven preceding months of generation, in the last ten of which months Rahulo, the young sun god, was begotten, conceived, and born. When she had attained her beatitude in the birth of the young sun god, born at the full moon, she passed away as the Northern Mīya, and became, as the waning or emaciated Gotamī, the virgin nurse of the new born child. It was Kisa Gotamī who, in the life of the Buddha, greeted him as he passed her house with the verses telling how, on the birth of his son, his mother, father, and wife had become Nibbuta, that is to say, had passed into the stage of non (*nib*) existence (*ba*), in which perfect peace and rest were to be found, and who had changed from being celestial luminaries who had regulated the course of events, into those who had substituted passive contemplation for active exertion. It was she who heralded the extinction of the Buddha as the young sun, for it was on seeing her that he formed his determination to end his active existence as the sun of earth in the baptismal bath of ascetic regeneration, whence he was to emerge as the spiritual sun of righteousness.¹ The thirteenth Theri was Sigala matī, the mother of the jackal (*sigalo*) that is to say, the goddess who, as the moon mother wedded to the young sun god, was to become the mother of the next year's sun god. The explanation of the sun as the jackal is to be found in Egyptian mythology, for it is in this that we find Horus, as

¹ The 'Nidana Katha,' Fausboll *Jataka*, p. 60. Rhys Davids, *Buddhist Birth Stories*, pp. 79-80.

Anubis the jackal, replacing the mother-bird as the ruler of the pole, and it was in this capacity that the jackal Anubis was placed in the sky as the constellation of the Little Bear. Horus is represented as the god with two heads, of the jackal and the hawk, and the myth of his combat with the dragon of darkness, Set, represents him as destroying at one time the Hippopotamus, or the constellation Draco, and at another time that of the Thigh of Set or the Great Bear, and these two myths clearly refer, as Professor Lockyer has proved, to the astronomical change of the polar star from one of the stars of Draco to one in the Great Bear.¹ I have already shown that the year represented in the Buddhist chronology by the incidents in the life of the Buddha before he became a religious teacher, is one in which the sun is led forth on his journey by the horse, or the constellation Pegasus, which was in Egyptian astronomy the constellation of the Servant, in which the four principal stars were the four sons of Horus, who had previously been the stars marking the four quarters of the heavens.² The importation of the jackal into the Buddhist year of thirteen Theris seems to show further that the thirteen Theris were adopted as the moon-mothers of the Jain congregation of the saints during the astronomical period when the polar star was one of the stars in the jackal, or Ursa Minor. This, from the diagram in Professor Lockyer's *Dawn of Astronomy*, would seem to be somewhere about 2500 B.C.,³ a time long after the original Buddhist year of thirteen months was calculated, as this denoted a time when the sun was in Aries in February, and therefore one before 4700 B.C., when the sun was in Aries at the vernal equinox.

It appears further from the stories of the lives of the Theris that the year which they symbolised was one which, like the ten Buddhist Perfections or months of gestation,

¹ Norman Lockyer, *Dawn of Astronomy*, chap. xiv pp. 144-153.

² *The Ruling Races of Prehistoric Times*, Essay iv. pp. 395-398.

³ Norman Lockyer, *Dawn of Astronomy*, p. 127.

represented not only the annual succession of months, but also the growth of the world-soul in virtue and knowledge, and this growth is shown in the special virtues ascribed to each of the holy mothers. Thus, Experience is the chief characteristic of the primæval mother, the creatrix Pajāpati, the Buddhist representative of the bisexual parent-god, the antelope-star Orion, called Prajā-pati, and his daughter Rohinī, the doe-antelope or red cow, the original parents of the household-fire, Vāstosh-pati, which became Agni-jata-vedas, the perpetual-fire on the altar. Wisdom is the virtue of Khemā, the safe one, who is the second mother, Ditī, of the thirteen wives of Kashyapa, the mother Māghī, while Uppalavannī or Padumavati, the mother of the lotus, and the mothers succeeding her up to Bhuddā-kaccānā, the eleventh, represent the gradual expansion of spiritual knowledge, gained by their several virtues, miraculous power, Iddhi, knowledge of the Vinaya or law of righteousness, preaching, meditation, effort, higher celestial vision, swiftness of apprehension, knowledge of former births, and the mastery of all spiritual gifts, which last was finally attained by the mother of Rāhulo, the young sun-god. These were followed by the characteristics of the new age, in which death to the world was the highest form of spiritual life; this was symbolised in the asceticism ascribed to Kisā Gotamī, called the wearer of rough garments, who was ordained to be the mother-goddess of the self-torturing Jains, and this produced Faith, which was the distinguishing virtue of the mother of the jackal.

It was under the rule of the jackal, the dog that woke the year in the Rigveda, that the year of the revolving potter's wheel, in which the earth circled the pole in the twelve months of the year, was calculated. That this wheel-year was that which was assumed as the symbol of the Buddhist wheel of the law is proved by the picture of the symbolic wheel brought by Dr. Waddell from Thibet,¹ and the interpreta-

¹ Waddell, 'The Buddhist Wheel of Life explained through the Thibetan,' *Journal of the Royal Asiatic Society*, April 1894, pp. 367 ff.

tion of the designs drawn on it told him by the Llamas of that country. This wheel, called the whirling wheel of life, has, like the year-wheel of the cosmological hymn of the R̥gveda, six spokes, dividing it into six parts, and thus it differs from the wheel with five divisions, representing the five seasons of the year of the moon-worshippers, which the Buddha, according to the Divyāvadana, ordered Ānanda to make for the brotherhood¹. In the centre nave of the revolving wheel of six spokes, the three daughters of Desire, Rāga (Lust), Dvesa (Anger), Moha (Ignorance), are seated, while on the rim are depicted the twelve Nidānas or causes of existence, two presiding over each division of the wheel, just as in the Hindu year of six *ritu* or seasons each season covers two months. These twelve pictorial symbols denote, like the thirteen Theris, both months and the stages in the growth of spiritual life.

The first stage of Ignorance, or Unconscious Will to live, is denoted by a blind she-camel, led by her driver Karma, the accumulated impulses inherited from former states of existence. The second picture, of a potter modelling clay on his wheel, is identical with the Egyptian image of the Creator Chnum, the architect, and it depicts the creative processes of Khemī or Wisdom, the second of the lunar Theris, as well as the beginning of the six Sankharas or Conformations of material life of Buddhist theology, emanating from the union between Will and Purpose. The first stage of new-born life is the subject of the third picture, representing the first stirrings of conscious experience in the undeveloped man, depicted as a monkey. The birth of self-consciousness, the second stage of growth, is described in the fourth picture of a physician feeling a patient's pulse. The third stage, the birth of conceptional knowledge, is shown in the fifth picture of the mask of a human face, denoting the perception of differences. In the sixth picture, which, under the symbol of kissing, or of a man grasping a plough, marks

¹ Maine, *Early Law and Customs*, note A, p. 50.

the fourth stage in the growth of knowledge as attained by the employment of the perception of differences in investigating the external world. The consequences of this inquiry are shown in the seventh picture of the fifth stage of growth to result in the production of feeling and the growth of thought from physical and mental sensation, depicted in the eye pierced by an arrow. The union of perception and conception leads us to the sixth stage of growth in the desire they excite, and this is symbolised in the eighth picture of a man drinking wine. The highest stage of the *Sunkharas* or Conformations is reached in the production of desire, and the further progress of the education of the human mind is shown in the ninth picture, representing the indulgence of desires under the guise of a man plucking fruit and storing it in baskets. The indulgence of desires leads to the lessons gained by its consequences, and the learning of these lessons is described in the tenth picture of the married woman, marking the completion of the time of gestation and the approaching birth of the heir, born of Unconscious Will, Power, and Purpose, whose spiritual life has been growing through the months of conception. This heir of the new divine life appears in the eleventh picture of the woman and child, the woman being the goddess, *Kisa Gotami*, of the lunar series, who has become the nursing instead of the conceiving mother, while in the corpse, carried out to be burnt in the twelfth picture, we see the death of the old year and the beginning of the rule of the new. It is this series of prophetic stars or pictures revolving round the pole, supported by the daughters of Desire, which is symbolised in the Tibetan prayer wheels, twirled round at the end of a long stick or pole.

From this review of the fundamental propositions of Buddhist theology, it is clear that the Buddhist conception of the history of the growth of spiritual life is the product of a long series of ages, during which the human mind was gradually feeling its way through the wastes of Ignorance

and the mazes of Error to the perception of the essential conditions of a higher life than that ruled by the animal appetites, and to the conception of the possibility of making the reign of Righteousness, first conceived as an ideal vision, a reality on the earth. The belief in the new birth of the human soul which underlay this vision of a new earth arose, as I have shown, from the assertion by the twin-races, who founded Semitic nationality, of duality as a primary factor in the production of continuous existence. The metaphysics of these dualistic philosophers began with the pairs of animal life, generated, according to the creed of the fire-worshippers, from the union of life-giving heat, born from the fire-drill twirling in the socket of the mother-earth, and, according to the creed of the rain-worshippers, from the infusion of the divine seed brought from heaven and infused by the rain into the womb of the same universal mother. This dualism was reproduced in their conception of the Pleiades year with its two seasons, dedicated to the gods of the dead fathers, the authors of the annual resurrection of life, and to the seed and its products, by which they reproduced and awakened the dead or slumbering life of the past. These two seasons were, by their union, the parents of life, and this dual pair became the creating triad, when their son or daughter, the seed of future life, was added to the creating parent-gods, and became the third season of the year. When among the patriarchal races this seed was worshipped as the Son of God, who descended into the earth and died, to become the parent of future life, his annual death was commemorated by the sacrifice of the eldest son, the victim whose life-blood was shed to revitalise the earth-mother. These conceptions of the three seasons, of sowing, growth, and seed-bearing, and of the efficacy of sacrifice as giving fresh strength and life to the earth, gave birth to the further conception of the necessity of propitiating the powers who ordained these seasons, and who were originally the ghosts or spirits of the father-gods, the gods dwelling in the air

whence the divine fire and water descended as the lightning and the rain. As these sacrifices could only do good to the land when they brought the changes of the seasons at the right time, it was necessary to calculate the several stages in the march of time so as to insure the absence of all mistakes in selecting the dates of sacrifice. It was this beginning which gave birth to the various methods of calculating the duration of the year, and the rings of time, formed by months, which I have described in this Essay and in the preceding Essays of *The Ruling Races of Prehistoric Times*. These, as I have shown, culminated in the Jain and Buddhist era in the reversal to the original dualistic conception in the calculation of the year of six seasons, the double three, and of twelve months, twice the double of three, each month containing thirty days, which reproduced the original sacred three and ten dedicated to the three seasons of the year and the ten months of gestation. This was the wheel year of the *Rigveda* and of Buddhist theology, and it was this year which was used in the symbol of the wheel of the law, producing in its eternal revolutions the continual rebirth of the spiritual graces, which were ultimately to regenerate the world and to produce on earth a holy people, born from the death of their predecessors, who died in sin and sinful life on earth that they might be reborn again in their regenerated children.

ESSAY VIII

HISTORY AS TOLD IN THE MYTHOLOGY OF THE NORTHERN RACES,
THE FATHERS OF THE TEMPLE-BUILDERS, THE SONS OF THE
SEED OF LIFE, THE EIGHT-RAYED STAR.

I HAVE already shown in scattered observations, which I now propose to supplement by a more detailed examination of its tenets, that the mythology of the Norsemen was interfused with and altered the creeds of the Southern races. But, in considering the questions raised by an inquiry into the interaction of national beliefs and national character, it is necessary to remember that both the Northern and Southern races who have written their earliest histories in these stories of their gods and mythic ancestors, have formed the aggregate of their beliefs as well as their national polity from an accretion of materials contributed by the successive tribes who have amalgamated to form the confederacies of the Northern and Southern nations. When this fact is once grasped, it will be seen that there runs through each religious and national system one central idea, which interpenetrates and transforms foreign incorporated additions, and marks the line of thought followed in the development of the national story by the first founders of the national faith, from whose initiative the course of the dramatic action, detailing how the destiny of the race has been worked out, has gradually grown to be a whole formed of congruent parts. This guiding central idea is a distinguishing mark of the historical myths framed in the three centres whence civilisation was

ception of the social organisation the individual was an atom who, after his reception as a component member, was quite unthought of and disregarded as long as he performed the duties allotted to him satisfactorily, and who only emerged into prominence when selected as a member of the governing body, or when, by his wrongdoing or negligence, he threw the machine out of gear; and faults of this description, when unatoned for by prompt repentance and reform, were soon followed by the expulsion of the offending disorganiser. It is as a consequence of this view of the overwhelming importance of social prosperity, as learned from the political experiences acquired in the communistic village, that the Egyptian philosophy, which assigns to the individual a renewal of active life beyond the grave, only depicts him as one who has been accepted as an inmate of the celestial village, where he has received an allotment of land which he has to cultivate.

It is in Asia Minor and Greece that we find the individual, the offspring of the seed sown in the mother-earth, of the earlier village races, first deified as the father-god and hero and the mother-goddess and protectress—the father of fire, the fire-drill, Ixion or Axifon, the ruler and director, who turns in the heavens the wheel round which the stars of the mother-Artemis, the seven stars of the Great Bear, revolve. This is the never-resting potter's wheel, from whence the sons of Mount Pelion and Peleus, the sons of the potter's clay (*πηλός*), were born. It is to them that the skill of the heavenly potter gives the outlines of beautiful form, which are reproduced in the masterpieces of Grecian sculpture; while the colours, which vie with form in making life on earth beautiful, and which inspired the art of the Greek painters, were first deified in the flowery garland of Koronis, the sister of Ixion, the successively recurring series of blossoms which mark the passing phases of time as the flower-clock of the year. It was the Greeks who made the national mother-goddess, not the mother-grove or the tree, or the mother-mountain of Dravidian and Finnic mythology,

became, in the hands of the Egyptian philosophers and astronomers an inquiry into the destinies of the individual soul, in its progress to perfection after it had died on earth. It is in this faith, as set forth in the Book of the Dead and its pictorial illustrations depicted on the Papyrus of Ani, that we find the individualistic impulse, which did not in the Jain and Buddhistic creeds penetrate beyond the shadowy cloudland of Nirvana and metempsychosis, developed into the realistic pictures of the regenerated life of the elected soul, who, after the appraisement of his deeds made by weighment in the scales of justice had been recorded by the moon god Thoth, and the final verdict of approval had been pronounced by the thirty three judges in the judgment hall of the goddess Maat was adjudged fit to participate in 'the ampler æther and diviner air of the Elysian fields. The lot of the dwellers in this realm of bliss, where wars and fighting cease and abundant crops reward the toil of the cultivator, is shown in the pictures of the agricultural labours of Ani, and these tell us that, in the conceptions of the framers of the myth, the chosen soul has been looked on as one admitted to be a settler in the heavenly village regulated according to the communistic laws of the Indian matriarchal villages, so that, in this theology, the result of the individual efforts towards the attainment of goodness is, that he is elected not to be an idler but a worker in the assembly of faithful souls who people the kingdom of heaven. Thus, in all these systems of Southern historical mythology we find that the leading idea is that which lies at the root of Pantheism and which looks on the community and all natural objects as coalescences of individuals and atoms, each impregnated with the divine impulse forcing them to per-

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campaigns against their animal foes was conceded to those who could cope with the difficulties of snaring, trapping, tracking, and slaying the animals wanted for food, and who could defy, conquer, and kill those who sought to hunt down and devour the human hunter. It was among these people that the belief in father totems and the transmission of ancestral qualities by descent arose. This faith caused the tribes who excelled their neighbours in courage, strength, and cunning to take the names of the sons of the bear, and those in whom craft, guile, and endurance were the most conspicuous qualities to call themselves the sons of the wolf. The incorporation into their bodies of the qualities to which they aspired was, in their belief, aided by draughts of the blood of the totem, which mingled itself with and gave fresh strength and vigour to their own, and hence in the Saga which tells how Hjalte (the sword hilt), helped by Bjarke (the birch tree), succeeded in marrying Rute, the daughter of Rolf, who was the son of Ura, the bear mother, and of Helgi, the holy one (German *heilige*), the son of Halfdan, the half of the father Dan, the judge, we are told how Hjalte gained the strength which made him worthy of his royal destiny by drinking, by Bjarke's advice, the blood of a bear he had slain¹. Again, in the Saga of Hadding, the hairy king (*hadd r*) of the North, the bearded sun god who went down to the under-world as the Southern sun of winter, after he had wedded Ragnhild, the daughter of the winter

¹ Elton and Powell *Saxo Grammaticus*, book i pp 17, 18, book ii pp 62, 63 68 69, Preface pp cxvi cxvii. Halfdan was as Dr Rydberg *Teutonic Mythology*, pp 98 101 has shown, the equivalent of Gram the son of Skjold, the father of the Scoldings born of Skjold, Scyld or Secaf, the slayer of the bear, the miraculously born child who in the poem of Beowulf, drifted to the land of the Danes and became the fish sun god Gram, who married Groa, meaning growth, the spirit of life and is identified by Mr York Powell with Orwandl, or the year star Orion. Hence his son Helgi the holy one who is in the *Nibelungen Lied* the son of Sigmund, the master smith, the king of the Volsungs the woodland sons of, the tree, and of Borghild, the earth goddess (*hilda*) of the mountain castle (*burgh*), was the sun god, the ruler of the year of Orion, the father of life.

twilight (*Ragna*), to get the angelica, or plant of life, he, when entrapped in his earlier career by Loki, the fire-god, and exposed to wild beasts, freed himself, by Odin's advice, by slaying the wolf who attacked him and drinking his blood.¹ It is under the pine tree, born from the hair of the wolf, that the bear father was nursed, in Finnic legend, by his maiden mother, the stars of the Bear.* This bear father became in Finnic mythology the eternal forger, the master smith Il marinen, the second god of the triad of Vainamoinen, the god of moisture, Il marinen, the hammerer, and their son Ukko, the thunder god.³ It was while sleeping after eating bear's flesh that Wieland, the master smith, the German Il marinen, was surprised and bound as the sun of winter by Nidung, the king of the Nids, or people of the nether world, who maimed him and made him work for him in an underground cave.⁴ It was the divine frenzy of their father god which inspired the warriors called the Bersarker, or men of the bear (*ber*) shirt (*sark*), who led the hosts of the North to victory. It was these sons of the wolf mother and the bear father who became the twin races who called the gods of day and night, the children of the wolf mother Leto, Apollo, the wolf, and Artemis, the bear, and made them their national gods. When these twin races went southward and joined themselves with the agricultural village races, the sons of the tree grove, they incorporated their custom of eating their parent totem and drinking its blood into the sacrificial ritual, and when they had made the earth their mother, they transferred to her the sacrificial draughts of totem blood by pouring it out on the ground at the foot of the altar, and thus making blood brotherhood between the father gods of the North and the mother goddess of the South.

¹ Elton and Powell *Saxo Grammaticus* pp lxxviii, lxxix, book i 29 37

² Abercromby, *Magic Songs of the Finns* ii (i) *Folk Lore* vol. i. No. 1, March 1890, pp 27 28

³ Lenormant, *Chaldean Magic* chap xvi pp. 246 247, De Gubernatis, *Die Thiere* German translation by Hartmann pp 113 114

⁴ *The Edda*, by Hans von Volzogen 'The Wieland Saga' pp 210 ff

But in this mythic genealogy it is the wolf god the god of fire the Lóki of the Edda, afterwards cast out from the number of the supreme gods by Odin, the god of wisdom of the star worshippers, who is father of the Northern conquering tribes, the hunting race, who made the dog their divine guide. It is in the wolf's valley, by the wolf's lake, that, in the legend bearing his name, Wieland, or Volundr, the crafty master smith, son of the Finn king, takes up his abode with his two brethren, Egil, the archer, and Schlagfeder, the cutter (*schlag*) of feathers (*feder*) he who puts the directing feathers on the arrows shot from Egil's bow. There they are visited by the Valkyr maidens, the wind goddesses, the swan white snow maiden Hludh gund, she who strives (*gunr*) with the earth (*hlodh*) and Hervor, the foreseeing called also Alvir, the all knowing daughters of king Hludh vig, he who conquers (*vig*) the earth. The third was Aelrun or Olrun the old knowledge (*run*) daughter of King Kjarr of the Welland or lowlands. Egil, the god of the bow, that is, the rainbow, married Olrun, and thus represents the race who brought the lessons of experience learned by the farmers of the South to the mountain glens of the North, while Schlagfeder, he who cuts the feathers of the snow bird, wedded Hludh gund, the winter maiden, the mother bird, who is to be the mother of the future year. Wieland, or Volundr, he of the master will, married Hervor, the all wise. They lived eight winters together, and in the ninth, the number sacred to the gods of heaven, his two brothers and the three wives fled away to the South, and left Wieland alone to become the god of the races who succeeded the bird race, and who believed in one god and father. He in his solitude plied his craft of the master smith, and forged the seven hundred year rings which he hung up on the walls of his house just as the timber tree stores up within its bark its year rings of annual growth. This story is precisely similar to that of Pururavas, the Eastern (*puru*) roarer (*ravas*), the thunder god, who was forsaken by Urvasi after she had seen

him naked, and had learned that her husband, the master-workman, was the god of heaven revealed by the lightning flash. Like Pururavas, Wieland remained and worked alone as the unseen and unknown father god hidden in the inner chambers of the tree and in the clouds of heaven. And he is shown to be the god who directs the course of the year and the path of the sun by the English form of the Wieland legend, in which, as Weyland the smith he is concealed in his underground cave to make the shoes of the white horse, the sun of the year. When dwelling in his hidden solitude as the giver of fire, the master of the metal working elves, the dwarfs who know the secrets of wealth, he, as the lightning god, made the trees break out into flames as he passed through the forest to hunt the bear and when he returned and ate the prey he had slain, he was attacked by Nidung, the king of the Nids of the nether world, who wore a sword shaped like the snake-mother of the Southern races, the sword of the crescent moon and bound in the bonds of the wintry cold. He was thus not allowed to wander through the world as the lawless and unrestrained storm god, but was hamstrung by Nidung and made into the lame god, the unseen director of events, forced to do the bidding of his captor, the god of the law of natural order. But when Nidung's two sons came to his prison cave to learn his craft he slew them, and sent their skulls to Nidung to represent the two solstices of the year of four seasons, the turning points of the sun god in his yearly voyage, while the equinoxes were represented by the eyes of his two sons, which he sent to Nidung's wife, their mother, the spying goddess, the moon mother. From their teeth he made the year necklace, which he sent to Both vldr, Nidung's daughter, meaning, she who delights in strife (*both*) the German earth goddess Bathulda, made fertile by the storms. Both vldr came to him with the year ring which her father had carried off from Volund's forest home, and which she had broken, and asked him to mend it. He intoxicated her with ale, and begot on

first man, whose name means the tree (*bor*), and he is said to have been born from the stones covered with salt and hoarfrost which had been licked by the mother cow Audhumla, the void (*aud*) darkness (*hum*). The sons of the tree (*bor*), and the bear (*bessi* or *bersi*) mother Besla were Odin, the god of wisdom (*Odin*), the Northern counterpart of the Greek Athene, the wise goddess, Vili (will), and Ve (justice).¹ Of these three brethren, Odin was the father god of the sons of the horse, whose eleven months of gestation were probably the first origin of the worship of the eleven gods of generation, the number of the united families of Volundr and his brethren, and of Nidung. These sons of the twin races invariably worshipped these eleven gods, who appear, as I have shown, in the mythologies of the Hindus, Akkadians, Semites, and Egyptians.² In the Edda these eleven gods are the eleven horses of the gods led by Sleipnir, Odin's horse with eight legs,³ the eight rayed star, the sign of seed and god in Akkadian and ancient Chinese mythology, the eight Agnis of the Hindus, and the eight creating gods of the Egyptians. It is this mythology of the eleven gods of

heavenly (*himin*) mountain (*bjorg*) at the summit of the rainbow bridge Bifrost, the home of Heimdall, the sun-god, the son of nine virgins.¹ In the mythology of the Edda we find the process of intermixture between Northern, Eastern, and Southern national combinations still more clearly defined than in the Wieland myth; and here also, as in the Wieland myth, the supremacy of the father-god of the North, the divine creating will, is unhesitatingly asserted. The Edda tells us of the three ages of the world's growth when it was ruled—(1) By the giant races of Jotunheim, the name of the devourers (*iotunn, eoten*, from *eta, itan*, to eat) of time, the yet un-understood and uncontrolled powers of nature sojourning in the land of the East. (2) By their successors, the dwarfs of Muspellheim, the home of fire (*muspell*), the Southern world. This was the age in which Wieland was master of the elves, before he was captured by Nidung. (3) The age of the warrior Æsir, ruled by Odin, the god of wisdom, dwelling on his mountain-throne called Hlidskjalf, or the sloping shelf (*skalf*).² He received his knowledge and wisdom from the prophet-ravens Hugin (prophetic insight) and Manin (thought), who sit on his shoulders. These are the birds who represent the last transformation of Wieland into the bird, and it is in these ages that we find a reproduction of the year of three seasons with its wintry cold, the work of the frost-giants, the summer heat brought from the south by the sun on its northward journey, and the genial middle climate of harvest when the fruits of the victory of the fire-god, the sun, over the frost-giants are gathered in; and it tells also of the earlier age of two seasons, when the year was divided into the cold season of winter and a warm summer.

In the mythology of the gods of the Edda we find further proof of the ethnology of the component sections of the Northern confederated tribes, for we find that they are divided into the gods of the Æsir or Āsa, the gods of the

¹ Prose Edda, chap. xxvii; Mallet, *Northern Antiquities*, p. 421.

² *Ibid.* chap. xvii p. 414

Vanir of Vanirheim and the fire gods, the gods of the dwarf races, Loki, the fire god, with his sons, Fenrir, the wolf, and the Midgard serpent. It is this serpent who encircles the habitable world, in the midst of which stands Yggdrasil, the ash tree, the tree of life of the Northern nations. These divisions tell us of the earliest ages of civilisation, when the primæval village was encircled by the ring of cultivated land, which became the ocean serpent, the parent god of life of the nations, whose home was bounded by the Indian Ocean, the Caspian and Black Seas, the Mediterranean, and the Red Sea. It tells also of the earlier days when the confederated cultivating tribes of Asia Minor were congregated round the burning mountain of the East, Mount Ararat, the home of fire and of the rule of the gods of fire, who were, in the mythology of the cultivating races, governed by the thunder god, who distributed the rains in the uncertain proportions common to the temperate zone, where the climate alternates between periods of drought and of seasonable and excessive rains. This was the reason which made the Northern races represent Loki as the god of trickery and caprice, and it was the period of his rule of the heavens which was called that of Mid Odin or the Middle Odin. The first period was that of the worshippers of the mother snake, when Odin had forsaken the world owing to the adulteries of his wife Frigg, the seed (*fiio*) mother, or, in other words, the age when the mother earth was the mother goddess of the sons of the village begotten in her consecrated grove, her sylvan temple, when their parents were not united in matrimony but only in the temporary unions formed at the village seasonal dances between the women of one village and the men of another. It was the midland country of the Southern section of the temperate zone and the tropical forests of India, where the village originated, that was the home of the matriarchal races, called in Norse mythology the Vanir. Their name shows them to be the worshippers of the goddess of love and desire, the Sanskrit Vena, the golden winged

mother-bird of the children of Prihni, the mother-earth in the Rigveda;¹ the Latin Venus, whom they called Vanadin, the goddess (*dis*) Vana, and also Freya, the goddess of seed (*frio*). It was in the land of the Vanir that the Priapic cult arose, the worship of the sign of sex, the Linga and the Yoni, the cult which was born out of that of the mother-earth when the Southern sons of the tree met with the Northern Finns, who looked on the wedded pair who lived in their own home as the national unit, the offspring of the primæval twins. It was they who brought into the Northern mythology the gods Njord, the god of the North, the ruler of the winds, the god of the pole-star, the A-hira, or husband of the land, who was worshipped as the gnomon or rain-predicting pole and father of life by the people of Asia Minor. He and his children, the god Frey and the goddess Freya, the male and female seed (*frio*), were taken by the Æsir from the Vanir in exchange for the horse Hœnir, the sun-horse of light,² who brought the sun from the North to the South in the autumn season of harvest, and whose career, as I shall show presently, is described in the account of Sigurd and his horse Grām in the *Nibelungen Lied*. In the Edda, Hœnir was the companion of Odin and Loki when they went on the expedition which ended in Loki recovering the apples of Iduna, the seeds of life, the apples of the Hesperidæ of Greek mythology, from the giants, by borrowing the falcon plumage of Freya, the hawk-mother-goddess of the mining races, and by taking Iduna from Jotunheim in the form of a prolific sparrow. It was then, at the time of the summer solstice before the fruit harvest, that Thjassi, the frost-giant, who appears in this myth as the vulture-bird, the devourer of dead time, was burnt by Loki on the walls of Asgard; and it was when seeking compensation for his death from the gods that Skadi, Thjassi's daughter, the goddess of the mountains, who became the ominous magpie (*skadi*), came

¹ Rigveda, v. 123, 1, 5.

² Prose Edda, chap. xxviii.; Mallet, *Northern Antiquities*, p. 418.

With Njord and the bisexual gods Freya and Frey, there were united in the earliest mythology Thor, the thunder-god, the bearer of the grinding hammer Mjolnir, the Hebrew Patash, the root of which appears in the Hebrew Japhet and the Egyptian Ptah, the dwarf god. These were the opening (*patah*) gods, variant forms of the divine smith, whose car is driven by the two goats *Tonngnistr* and *Tanngristr*, the rulers of time to the shepherd sons of the goat god Pan, and these two goat steeds show by their names, meaning he of the gnashing (*gnistr*) and he of the divided (*gristr*) teeth (*tann, tonn*), that they were descendants of the devouring wolf, who became the carrion bird and the thunder god. It was Thor who, in his journey to Jotunheim, first attacked the power of the giants, and thus marked the beginning of the first attempts to learn the secrets of nature, a knowledge which must precede their conquest. In this journey, Thor took as his helpers and companions the peasant children Thjalfi and Roska, and thus showed that science began with the knowledge gained by and from the tillers of the ground¹. This contest between human intellect and perseverance and the untamed and understood forces of nature, begun by the

wain head (*hofsle*), the polar constellation of Charles's Wain, or the Great Bear, and how while living under Loki, or Mid Odin, he ate the wolf's heart, and freed himself from Loki's toils. He then defeated and killed Svip dag the hurrying day, the son of Orwandil,¹ the constellation Orion. This victory tells of the age when the computation of time by the movements of the wandering sun god, as shown in the changes of the seasons and the lunar phases, was superseded by the reckoning based on the observation of the circumpolar stars and the movements of the sun from north to south and south to north at the solstices. It was the authors of this more scientific method of interpreting nature who first recognised the unvarying regularity of the succession of natural phenomena and who looked on the laws thus ascertained as more satisfactory guides than the haphazard predictions of the witch doctors and medicine-men of the age of magic called in the myth the age of Mid Odin. The victory of the wise father Odín put an end to the rule of the matriarchal worshippers of the mother earth, his consort Frigg, and also of that of Loki, the capricious god of fire. and it was then that the conquering father god the upholder and executor of the divine law, became supreme lord of the sons of the mother mountain and of the sun horse, which runs its daily and yearly courses in the paths traced for it by the unerring knowledge of the divine smith. It was the gods of Odín's heaven who fed daily on the flesh of the divine boar, the sun god called Sæhrimnir, the father god of the fire worshipping sons of the forest, cooked by Audhrimnir, the breath (*hrimnir*) of thought (*aund*) in the kettle Eldhrimnir, the ancient (*eld*) mist or breath. and this boar sun god of the woodland race, the forest (*baso*) Basques or Vasques, is the Northern counterpart of the boar sun god Vishnu of the Rigveda, whose votaries also worshipped the forest god Vasuki. The gods of these people, both in the ritual of the Edda and of the Rigveda, drank the mead of poetical

¹ Elton and Powell *Saxo Grammatikus* Introduction pp. cxix. cxxii.

that he might be allowed to hold this sword of Odin at his wedding, but Sigmund refused his request, and it was after this refusal that Sigurd gave his treacherous invitation to the Volsungs to visit his country. This was gladly accepted by King Volsung, who promised to undertake the voyage in two months' time. Next morning Signy, the wise woman, warned her father that Siggeir meant to kill the Volsungs when they came to Gothland, but King Volsung declared that as his word was given he must go as he promised, and he still persevered in his determination, and refused to return when Signy met him on his landing and told him that all the Volsungs were to be slain. When the doomed men arrived at the top of the hill overlooking Siggeir's palace they saw the whole valley filled with armed warriors, and though they united themselves in the wedge-shaped, shield-guarded phalanx, they were unable to withstand the onset of the Goths. All, including King Volsung, were slain, except the ten Volsung princes, who were taken prisoners. Signy begged for their lives, but Siggeir, who now rejoiced in the possession of the sun sword of light, taken in the battle from the captured Sigmund, refused to do more than grant them a respite, and ordered them to be bound and left in a glade of the forest as a prey to the wolves. Nine were slain, Sigi being the last who was slain by the he-wolf, who, with his mate the she-wolf, attacked and devoured the prisoners. Sigmund, when attacked by the she-wolf, fixed his teeth in her, drinking her blood, like Hadding, and, aided by the strength thus gained, he in his struggles burst the bonds which bound his hands, seized her by the throat and killed her. He then remained as the wolf of fire, who had, by drinking the blood of the mother-wolf, imbued himself with her spirit and power. He then, after he had met Signy, who came to see how her brethren fared, lived in secret in a cave known only to Signy, working alone, like Volundr, the master smith. In this phase of Sigmund's life we see him as the wolf-fire god, the offspring of the

the earth goddess (*hilda*) of the Burg or hill capital, whom Sigmund married after he had recovered the sword of light, and had emerged from his obscurity as the master smith to become the ruler of the united Volsungs and Goths. But the alliance between her kin—Helgi the holy one,¹ her son by Sigmund, Gudrod, her brother, the greedy trader, and Sinfieth, the fighting and avenging sun-god—was broken after the death of Helgi by a quarrel between Gudrod and Sinfieth over the division of the spoil, the best part of which Gudrod wanted to keep for himself. In this quarrel Gudrod was slain, and in revenge for his death Borghild poisoned Sinfieth, whose body was carried by his father to the boat of the dead, which carried them to the West, the land of the dying sun, and thus it was taken over the sea as the body of the dead god of time who ruled the age when the storm-sun god of the mountain bred tempests, and Sigmund, the conquering (*sig*) moon (*mond*), were kings of heaven. In this mythology, Sigmund, the male moon-god of the North, was, as I have shown, the son born as the tenth of the sons of the father house and gnomon-pole, the parent-tree, thus showing his birth in the tenth lunar month of gestation as the father-god of the woodland and barley-growing sons of the tree.

Borghild was driven away after Sinfieth's death, and the sons of the mountain-moon and storm-god descended into the plains and fertile valleys, a migration attested in Greek mythology by the change in the race parent tree from the mountain-pine, sacred to Cybele, to the laurel of Apollo, the sun-god. It is this change which is depicted in the Sigmund Saga by his marriage of Hjordis, the mother of the

¹ In the Sagas used by Saxo Grammaticus, Helgi is the son of Halldan, the son of Orvandil, the star Orion, and therefore represents the Southern race of barley growers, who measured time by the year of Orion, while Sinfieth is an equation of Hadding, the hairy (*had*) sun god of the North, who was, like Sinfieth, a son of Signy. Helgi was the husband of his own daughter, Urse, the bear mother, mother of the bear race. Elton and Powell, *Saxo Grammaticus*, Preface, pp. cxvi. cxvii. book 1 p. 24, book 11 pp. 61 63.

Canis Minor, who kept the gates of the Milky way, the bridge running North and South between the East, the home of life and light, and the West, the realms of death and darkness. It was Grip, the seizing dog, the dog of the hunter Orion, who kept the horses of the sun in the East, while the Elf king, the foster father of the yet unborn sun, was king of the dark West. He was the foster son of Regin, the rain god (*Regn*) of the race of the mining elves, who was, like Volundr and Sigmund, 'the master of masters of the smithy craft. Regin became the tutor and foster father of the sun god Sig urdr, the conquering (*sig*) stone (*urdr*), the sacred stone pillar to the east of the temple erected by the worshippers of the sun horse, which, as I shall show, received on its summit the first rays of the sun rising at the solstices. By Regin's advice, Sigurd went with a token, given him by King Elf, to Grip, and obtained from him the gift of his best horse, the grey sun horse, called Gram, the grey one. But before he started on his career as the conquering sun knight he had to obtain the sword of brightness, which was forged for him by Regin, the rain god of the showers and sun gleams of spring, from the shards of the sword of his father, Sigmund, the moon god, which had been treasured by Hjordis, the goddess of the race who reckoned time by the year ring of the months of gestation. Armed with this gleaming sword, the sun's rays issuing from the grey clouds, the horse on which he rode, Sigurd, after visiting and obtaining the blessing of Grip, the star Sirius, the guardian of the unrisen sun of the year beginning with the summer solstice, set out, followed by Regin, the spring rains, the master smith, who shoes the white horse of the sun god. They went to seek the realms of darkness, the mountain cave of the Glittering Heath, where Fafnir, Regin's brother, the black cloud snake, who will not give up the rain it encloses, guarded the Sacred Treasure, the Golden Light. This was the treasure which Loki, the fire god, had taken from the dwarf guardian of light, Andvari, the wary

and life which had been stolen by the winter eagle, and this treasure was, in the Sigurd myth, that which was guarded by the dwarf Andvari, the mining son of the falcon bird-mother. This treasure was no longer the life giving food and drink, the seed and sap of life, but the glittering wealth brought to earth by the sun god, comprising (1) the helm of Awing, the darkness whence the morning sun is born, (2) the glistening hauberk, his golden coat of mail, and (3) the golden ring, the recurring days, months, and seasons of the sun's year. These were the seeds of life found by the fish sun god, the fisherman who finds the ring of the year of conjugal union in all legends of its loss by the mother of the future race, and it was these weapons of the sun god which took the place of the apples of youth in the evolution of solar mythology. It is these three weapons which Sigurd must win before he becomes the sun god ruling the year. To gain these he had to kill Fafnir, the dragon snake of darkness, who guarded them after they had been brought by Loki to the nest of the mother bird, the star mother Vega, the vulture mother star, whose treasures were guarded by the circumpolar stars of the constellation Draco. Aided by Regin, the rain god, Sigurd went westward to the glittering heath, the home of the sleeping sun, and then he left Regin behind and went on foot, followed by Grani, the sun horse, through the twilight till he met an ancient man, who showed him the path down which Fafnir came each morning to drink the water of life from the mother lake, the home of the fish sun god. He told him that Fafnir was only vulnerable in one place, like all sun gods, who invariably run their destined course and then die. He must, therefore, dig a hole in the path down which Fafnir came, where he could stand and drive the sword of light into the dragon's entrails. Thus instructed, he waited for and slew the dragon, and was consecrated in his streaming blood as the knight of the sun horse, who succeeded the stars of night, the constellation Draco, as the ruler of the year. After the death of Fafnir,

race, the men still fight with deers' horns,¹ like Frey, the father god of the sons of the hawk bird Freya, in the Edda Sigurd, after he had made Brunhilda his betrothed bride and given her the year ring, left her on the mountain top and came down to Lyndale, where he met in the forest Heimir, the earth (*heimr*), king of the country, whose wife was the sister of Brunhilda. Sigurd, the sun god, remained with him through the spring, and was in his wanderings led by his falcon, the consecrated bird of Brunhilda, to her home, where, at the vernal equinox, they once more met and renewed their promises. He returned from Brunhilda's house to the palace of Heimir, whence, towards the summer solstice, he departed to the land of the Niblungs, the sons of the cloud, the Greek Nephele, the German Nebel, the mist who dwelt in the west, the land of the evening sun. This was the land ruled by king Giuki, his wife Grimhild, the witch mother of the dark (*grim*) night, and their black haired sons Gunnar, the fighter (*gunnr*), and Hogni (*hagr*), the wise, with their daughter Gudrun, god's (*gud*) knowledge (*rīn*), the divine prophetic mother of the sun of the future year, and, besides these, there was Grimhild's son by another husband, Guthorm.² Guthorm, who, in one form of the Sigurd myth, is, as we shall see, the slayer of Sigurd, is in the Hadding Saga Hadding's half brother, son of Groa, the growing (*groa*) mother, the night goddess, brought up by Hafi, the goat (*hafir*) god, the primæval god of time, the rival and predecessor in time-computation of Wagnhofde, the wain head, the stars of the Great Bear, the guardian of Hadding. Guthorm³ was the ally of Swip dag, the star Orion,³ the deer god, and he thus belonged to the kin of Brunhilda, the dog goddess of the rising sun of the East, while Gudrun was, as we shall now see to become the wife of the setting sun of the West, the trans

¹ *The Ruling Races of Prehistoric Times* Essay iv pp 452-453

² In Morris's story of the 'Fall of the Niblungs' Guthorm is represented as son to Gyuki and Grimhild but in the 'Skaldskaparmál' he is called Gyuki's stepson. Pfeiffer *Alt Nordische Lesebuch* p 52

³ Elton and Powell *Saxo Grammaticus*, book i pp 24-25

formed Sigurd. The Niblungs received him with a warm welcome, and he led their troops to victory, but he still remembered Brunhilda, and failed to return the love of Gudrún. But this mood was changed when he drank of the magic cup prepared by the witch Grimhild. After drinking it Sigurd went forth, not on his own horse Grani, but on a horse of the Niblungs, and rode round the house of Brunhilda till the dawn of day, when he returned in a dream to the Niblung capital, and Brunhilda's house was thenceforth surrounded with a ring of fire. In the hall of the Niblungs he forgot her, was betrothed to Gudrun, and asked that Giuki would adopt him as his son. At his wedding to Gudrun he drank the cup of brotherhood, the magic cup of the dwarf race, and ate of the flesh of the boar, the father god of the sons of the forest, the race of the Volsung. It was over the Volsung totem that Sigurd, Gunnar, and Hogni united their blood in the loving cup and swore blood brotherhood. But according to another variant form of the myth it was only Sigurd and Gunnar who became sworn brethren, while Hogni stood apart from the compact. In the form of the story in which Hogni is one of the united three, Guthorm is left out, as he is said to have been absent from the wedding because he was fighting in the East. After his wedding Sigurd went with Gunnar and Hogni to woo the forgotten Brunhilda as *the bride of Gunnar, whom his mother Grimhild wanted him to marry*. But when they came to Brunhilda's house encircled with the fire kindled by the defection of Sigurd, the departing sun god, Gunnar's horse refused to pass through the flames, and when Sigurd gave him Grani, the sun horse refused to carry Gunnar through the ring of fire. It was then that, under Hogni's spells, Sigurd and Gunnar exchanged shapes, and Sigurd became the black haired Gunnar clad in the black mail of the Niblungs, while Gunnar became the fair haired Sigurd, with the golden mail of the sun god. In this guise Grani still recognised his master, and carried him through the flames. When he met Brunhilda he wooed her

know from the Moabite Stone where the Arel or altar of Dodo is spoken of, worshipped as the sun god of Southern Palestine¹ This was the god who became in Northern mythology Ragnar, a name meaning the son of the gods (Gothic, *Ragin*), and connected with Regn, rain and Ragna, twilight It is, in short, a form of the name of the Lithuanian sky and sun god Rai or Rojas,² who became in India Ra hu, in Egypt Ra, and who subsequently developed into the Hindu god Rama, the god of darkness (*rama*), answering to the northern twilight (*ragna*) He became the Assyrian Ramanu, and the Hebrew Ab ram, or the father (*ab*) Ram Ragnar was found by Svanhvit, the swan white moon goddess, as Samuel's messenger found David, tending sheep She recognised his kingly nature and made him her husband, and gave him the sword of light, the disperser of goblins and evil spirits³ It was Ragnar, the father of Erik, the shrewd spoken,⁴ the sea trader, who became the hero of the Vikings or sea kings, the sea rovers, who succeeded the sons of the horse as the rulers of North Europe, the race who are represented in Greek mythology by the Minyan crew of the Argo, led by Jason, the pupil of Chiron, the healing physician and teacher, sprung from the horse race, the Centaur sons of the horse, who drove the bull stars round the turning pole of the heavens (*t i r, taur*), and who, like Sigurd, the rider on the sun horse, went about the world doing war with wrong, protecting the oppressed, and healing the sick It is in the details of this myth of Sigurd that we find the clearest explanation of the widespread story of the sun horse, the white horse of the

¹ Sayce *Hibbert Lects as for 1887* Lect 1 pp 55 57

² Tiele *Origines of the History of Ancient Religions* Religion among the Wends § III p 182 The name *Ragin* or *Regin* is said by Grimm to mean counsel or deliberation The word is certainly connected with the Hindu *Ra* a born of *Ra* the *Iat rer* the counselling king or ruler and the root *ra* is probably connected with that of Reason the Lat *ratio* from *reor* to think whence the German *rath* counsel Hence *Ra* the creating sun god became *Ra* the thinker

³ Elton and Powell *Saxo Grammaticus* book II, pp 50 54

⁴ *Ibid*, book V p 156

English chalk country, shod by Weyland the smith. The white horse, with Weyland Smith's cave, still survives in the Berkshire vale of the white horse, and it is in this white horse of the sun, which was also drawn on the hill-sides at Westbury near Bath, on Alton Hill, also near Frome, and at Weymouth, though the rider on the white horse, who was originally the sun, has in this last representation been changed into George III mounted on a white horse. This white horse of the sun depicted on the hillsides, the god Epona of the Britons, is evidently an outcome of the mythology of the race who were the sons of the ash-trees, the Ash Yggdrasil of the Edda. This tree is indigenous in limestone and flint districts where the flint weapons used by the earliest hunting and warrior tribes were made. Their home was the continental and island area in North Germany and the Baltic Sea belonging to the great chalk and limestone formation which stretches from the Wiltshire Downs on the west, to Pomerania and the land of the Lithuanians in the east. The sons of the horse and the ash-tree were the race represented in the story of Sigurd as the subjects of King Eylimi, king of the Islands (*ey*) whose mother-goddess was Hjordis, the mother of the herds (*hjord*), the mother of Sigurd, the cow mother Isis of Egyptian, and Go or Gos of Hindu and Zend mythology. It is in the Wiltshire, Berkshire, and Hampshire valleys of the geological formation distinguishing the home of the sons of the white horse that we find everywhere traces of the old terraced cultivation that marked the husbandry of the earlier Iberian sons of the rivers.¹ They were the Basque emigrants from Asia Minor who introduced corn cultivation into Europe in the Neolithic Age, and who are represented in British ethnology by the Silurian races, the Silures of South Wales, called by Tacitus Iberi,² who were the ruling tribes in Wales when the Romans conquered Britain. These

¹ See the list of some of the localities in this part of the country where traces of terrace cultivation are still visible in Gomme's *Village Community*, pp. 73-7.

² Tacitus, *Agricola*, xl.

terrace makers were the first growers of dry crops requiring a well watered and well drained soil, and when they found that the soil on the hillsides was much cut up after violent storms by the descending waters, which escaped too quickly to benefit the crops, they formed the hillsides into terraces, which would catch the water as it came down, and by which they could regulate its flow, retaining it as long as it was wanted for the fertilisation of the soil, and letting the over plus flow down on to the terraces lower down. These people were the Basque sons of the wild boar, the wood swine, the totem god of the Volsung race, who, when they were, as in the Sigmund and Wieland myths, united with the sons of the hammer, the metal working artisans who first evoked fire from flints, became the votaries of the fire-drill, the creator of life giving heat taken from the mother tree. These united sons of the village grove, the parent tree, the house-pole and the fire-parents, the sacred flint and the wooden fire-drill and socket, became, when they reached the German land of the fair haired and blue eyed Belge of British ethnology, as the sons of the cow mother *Hjordis*, the worshippers of the white horse, the parent god of the sons of the sun god. They then, in accordance with the customs of this North western race, made the family the national unit instead of the village of the cultivating races, and the tribe, or national craft guild, of the hunters and fire-worshipping artisans. In this revolution of ancient customs, the influence of the cultivating and artisan races appears in the round graves of the Bronze Age, reproducing the circular huts of the Southern nations. These were substituted for the long barrows of the Northern Neolithic hunters, which reproduced the long and gabled houses, built in the form of a parallelogram, to contain the united generations of the family. It was on the gables of these houses that, in the Lithuanian and Gothic fatherlands of Mecklenburg, Pomerania, Lupeburg, and Holstein, they used to place horses skulls, and thus consecrate the house to their totem god. It was these sons of


the horse who looked on the twin-doorposts as sacred representations of the father and mother of the house united in wedlock by the lintel that joined them; and it was as a sign of this belief, that the doorposts were, in Roman weddings, anointed by the newly-married bride with the fat of the wolf-mother, of the Guelph or wolf-race, whose mother-land was North-west Germany, which afterwards became the head-quarters of the horse-race. They also made the father the head of the house till he gave up his rights, when weakened by old age, to the son he chose to succeed him, and gave to each family its own plots of land in the tribal territory, separated from that of their neighbours by definite boundaries. These people, when united as the pastoral agricultural races with the metal-working artisans, made Odin, the god of knowledge (*odh*), their national god, and called their sun-god Rai, Raj, or Roj, the name given to him by the Wend Lithuanians of Pomerania and the Vistula valley. When they went southward and became members of the confederacy of the sons of Kush, they brought, as their contribution to the national theology, the worship of their sun-god Rā-hu, the god of the Māghadas, served by priests called Ojhas, or men of knowledge (*odh* or *ojh*), that is, inspired by Odin. It was then that, first as the sons of the cow (*go*, the Zend *gos*), they took the leading place in the national hierarchy, and superseded the Dravido-Iranian priests, the sons of Idā or Irā, the sheep-mother. Their progress southward from Pomeranian Gothland can be traced in the Getæ of the Balkans and Thace; the Massagetæ, or greater (*massa*) Getæ, living in the Kur and Araxes valleys on the slopes of Ararat; the Gaurians, or sons of the mother-cow (*gauri*), of the Euphratean countries; and the Jāts of Northern India. As the Garans of Kurdistan, they were the leading cultivators and ruling tribe in the lands of the fire-worshippers of the petroleum country of Baku, on the shores of the Caspian Sea; and it was these people, who worshipped the sun as their father-god in the North, who became

worshippers of the golden calf, the sun of the coming year. This was the yellow bull Mnevis of Heliopolis, the Egyptian city of the sun, whose worship was introduced by King Kakau of the second dynasty, who brought the use of the solar year into Egypt. This sun-bull was the successor and unsuccessful rival of the earlier and more universally popular star and moon-bull, the black-spotted bull Apis. The combination of these two sacred bulls, the yellow and black bull, is found in the Hindu spit ox sacrificed to Rudra, the red (*rud*) god, who afterwards became the god Īshāna, the god (*āna*) of the mountain (*īsh*). This bull-god Īshāna must not be speckled, or, if it has spots, the spots must be black, while if black, its colour must incline to copper colour. It was sacrificed at the close of the year to make way for the rule of the year-calf, its son, called Jayanta, or the conqueror, and before being sacrificed must be sprinkled with water mixed with rice and barley, so that it is a sacrifice of the barley-growers, the race who began their year with the autumnal equinox, which is one of the seasons prescribed for the sacrifice in the Hindu Grihya Sūtra¹. It was these people who used as their indicator of the points of the compass the upright right-angled cross, and who looked on the true east and west as the quarters of the heavens sacred to the rising and setting sun of the equinoxes. It was to the true east and west that they oriented their temples of Palmyra, Baalbec, and Jerusalem; and it is this orientation which is repeated in the temples of the Egyptian pyramid-builders.² It was at the headquarters of this barley-growing race, in North Palestine, that the death of the old year was mourned and the new welcomed, in the Tammuz festival held there at the autumnal equinox, when the year of Mace-


¹ Oldenberg, *Grihya Sūtra Āśvalayana*, *Grihya Sūtra*, iv. 8, 17; *Grihya Sūtra* of Āpastamba, vii. 19, 20; *Grihya Sūtra* of Hiranyakesin, ii. 3, 8; S.B.E. vol. xxix. p. 255; vol. xxx. pp. 291, 292, 220-222.

² Norman Lockyer, *Dawn of Astronomy*, chap. ix. pp. 92-94; chap. viii. p. 85.

is at Ladda, the city of the holy George, known in Arabia as El Khudr, the water god, and in Greece as the prophet Elias, or Zeus Huetios, the showery Zeus. This was the mother land of the growers of fruit trees, the sons of the olive and the fig tree, who first divided the year into four seasons. The right angled cross of St. George is, as I have shown, one of the component parts of the eight rayed star, the sign of god and seed in the earliest Akkadian and Chinese script. In completing the history of the eight rayed star, we must now proceed from the story of the sons of the cow to that of their successors the sons of the horse, who, as I shall show, completed the eight rayed star by the addition

of the transverse cross  which I have hitherto called

the rain cross, but which is, as I shall show, the cross indicating the path of the sun as the god who brings the rain, the god who creates the seed of life. When we trace the migration of these sons of the horse to India we find that they there learnt to connect the victory of the sun over the frost giants culminating in the summer solstice with the rising of Sirius at the opening of the Indian rains, and it is this sun god of the summer rains who is depicted in the Egyptian star of Horus with its five points, indicating the five seasons of the

Indian year  But before their emigration southward

they had learnt to use the measuring rod of the builders, the fire-drill of the fire worshippers, as the gnomon which marked the sun's path by the length and direction of the shadows it cast, and worshipped the deer which browsed on the short, sweet grass of the chalk and limestone downs as the symbol of the god which led the corn growing races to the well drained lands best suited for the growth of their national crops. It was in their mythology that the stars of the Great Bear, which they worshipped as Artemis, the bear

mother, the guiding star of the wanderings of the Mountain Finns, the sons of the pine-tree, became, to the sons of the deer, Artemis Elapheia, that is, Artemis the deer (*ἐλαφος*) goddess, and the rounded hills of the chalk and limestone country well imitated in their ritual by the artificial mounds such as that of Avebury,¹ on which they built their temples. In these mounds, and their round barrow tombs, they reproduced both the rounded house of the artisan races and the burning mother mountain, the home of the fire-stone, the Shu stone of Indian and Akkadian mythology, the mother and father of life of the sons of the bird Khu or Shu, and this stone, the father of fire, was first the flint of the limestone and chalk country. It was on the sacred mound at the top of Hindsfjall, the mountain of the deer, that Sigurd, the gnomon sun pillar (*urdr*), found and awakened from her winter sleep Brunhilda the mother of the springs (*brunnar*), the Gandhari, or wetter of the land, the bird-mother of Hindu mythology. The deer worshippers were the mixed race formed from the union of the sons of the mother-tree, the mother bear and wolf, the lordly boar and the prolific sow, the mother cow, the mother mountain, and father fire-stone, the people who looked on the sun god of the

squares at its ends, each square being filled with a representation of the double Vajra or thunderbolt



, the sacred

symbol of the heavenly father of the race who worshipped the thunder and rain god. The four border rows of nine squares and the four of ten contain seventy six squares, and the religious significance of the nineteen squares, each containing the transverse cross as the symbol of the double thunderbolt, is shown by the treasures buried under the foundation stone of this holy seat. These consist of nineteen jewels and seventy six discs. This number nineteen is repeated again in the number of circular markings made to denote the Buddha's steps in his walk at the side of the temple.¹ From the evidence I have adduced in the Essay on the astronomy of the Veda, proving that the Buddhists used two years, one of thirteen lunar months, and the wheel year of twelve solar months, it would seem that, in their mythology at all events, the nineteen meant the ten lunar and the nine solar months of gestation, and this was probably their meaning in the Stonehenge temple, where the thirty stones of the outer circle evidently point to the use by the builders of a solar year of twelve months of thirty days each, answering to the wheel year of the Buddhists.

- Within this inner horse shoe is the altar of Derby micaceous sandstone, which was placed north east and south west along the line traced by the rays of the rising sun on the day of the summer solstice. At the back of the inner horse-shoe,

¹ F. Pincott 'The Vajrasun or Thunderbolt seat of the Malabodhi Temple,' *Transactions of the Ninth Congress of Orientalists*, vol. 1 pp. 246, 247, 251. That this number nineteen was one sacred to the sun worshippers and circle stone builders of South west England is proved by the existence of four hundred circles each of nineteen stones at Boscawen and adjacent places in Cornwall. Thurnam on *Megalithic Circles*. Decade iv., Lubbock, *Prehistoric Times*, chap. v. p. 117. This theology told in stones, and common to India and South in England as is conclusively proved by the nineteen stones and the thirty six spoken of in page 139 certainly did not originate in the stoneless plains of Northern India. It is most probably a product of the great country of stone circles, Bashan, the land of the bull race the Gautama of India.

thirty six to make forty, the four times ten, or the ten months of lunar generation proved in the divine fire represented by four, the sacred number of the fire-god

Next to these two circles, there are round the west end of the altar, inside the inner circle, the two sacred horse-shoes representing the shoes of the sun horse, and also the crescent moon, whose change, like the horse-shoes, mark the steps of its progress in its annual journey. The innermost of these two horse shoes, that nearest to the altar, was formed of nineteen stones of Dartmoor syenite, rising in height from six feet at the north east end to nine feet behind the altar. Here we have again the ten lunar months of gestation and the nine gods of heaven who, in the Egyptian hierarchy, are named Shu and Tefnut, Geb or Seb and Nut, Set, Osiris, Nephthys, Isis, and Horus. It is this number nineteen which, as we learn from the teachings of the Vajrasun or thunder bolt (*rajra*) stone forming the floor of the Holy of Holies in the Buddhist Mahabodhi temple, was especially sacred to the worshippers of the sun, among whom the Buddhists hold a conspicuous place. For they regarded the Buddha as an incarnation of the sun god led forth by his horse Kanthika, the thorned (*kantha*) or rayed horse, to the baptismal bath of ascetic regeneration which was to make him the example and guide to perfect righteousness for all mankind. He was the mythical successor of the year horse Karna, the horned (*keren*) son of Ashva, the river horse, the sun horse of Hindu mythology who was the ruling god and mythical king of Aśga, the burnt (*a-ga*) land, the volcanic regions of the modern Behar. He had, like Sigurd, impenetrable golden armour, of which he was beguiled by Indra with the gift of the dart which could not be baffled. The dart is the revolving pole of time with which each year kills the old year and brings the new year to fill its place. The border of the Vajrasun or thunderbolt throne of the sun god shows the connection between the supreme god of light and the number nineteen in the double rows of nine squares at its sides, and of ten

squares at its ends, each square being filled with a representation of the double Vajra or thunderbolt



, the sacred

symbol of the heavenly father of the race who worshipped the thunder and rain-god. The four border rows of nine squares and the four of ten contain seventy-six squares, and the religious significance of the nineteen squares, each containing the transverse cross as the symbol of the double thunderbolt, is shown by the treasures buried under the foundation stone of this holy-seat. These consist of nineteen jewels and seventy-six discs. This number nineteen is repeated again in the number of circular markings made to denote the Buddha's steps in his walk at the side of the temple.¹ From the evidence I have adduced in the Essay on the astronomy of the Veda, proving that the Buddhists used two years, one of thirteen lunar months, and the wheel-year of twelve solar months, it would seem that, in their mythology at all events, the nineteen meant the ten lunar and the nine solar months of gestation, and this was probably their meaning in the Stonehenge temple, where the thirty stones of the outer circle evidently point to the use by the builders of a solar year of twelve months of thirty days each, answering to the wheel-year of the Buddhists.

Within this inner horse-shoe is the altar of Derby micaceous sandstone, which was placed north-east and south-west along the line traced by the rays of the rising sun on the day of the summer solstice. At the back of the inner horse-shoe,

¹ F. Pincott, 'The Vajrasan, or Thunderbolt seat of the Mahabodhi Temple,' *Transactions of the Ninth Congress of Orientalists*, vol. 1 pp. 246, 247, 251. That this number nineteen was one sacred to the sun worshippers and circle stone builders of South west England is proved by the existence of four hundred circles each of nineteen stones at Boscawen and adjacent places in Cornwall, Thurnam on *Megalithic Circles*, Decade iv.; Lubbock, *Prehistoric Times*, chap. v. p. 117. This theology told in stones, and common to India and South-east England, as is conclusively proved by the nineteen stones and the thirty six spoken of in page 139, certainly did not originate in the stoneless plains of Northern India. It is most probably a product of the great country of stone circles, Bashan, the land of the bull race, the Gautama of India.

and between it and the circle of forty stones, stood the outer horse shoe, formed of seven pairs of sarsen stones, each pair crowned and united by a lintel stone at the top. These fourteen wedded stones were placed in the form of a horse-shoe, the pairs at the two north east ends being lowest, and rising in height to the great pair behind the altar, which must have measured, as Dr Stukeley says (A D 1723), about thirty feet high. The broken pieces of one of them now measure twenty six feet, eleven inches¹. These fourteen paired stones, each pair united by its lintel coping stone, represent the fourteen days of the lunar phases, and the two wedded weeks of each phase as conceived by the race who believed in the divinity of pairs and the sanctity of marriage, and they also represent the lunar solar year of thirteen months of twenty eight days each, as distinguished from the solar lunar year of the outer circle, composed of twelve months of thirty days each, divided into six weeks of five days. But apparently, at Stonehenge, the full lunar year of thirteen months is only represented in its inchoate form of ten lunar months of gestation which appear in the horse-shoe of nineteen stones. Thus the chronological order of the year, as reckoned by months appears to be (1) the ten lunar months of gestation, (2) the twelve months of the wheel solar year, which still preserved the sacred ten of the first reckoning in their month of thirty days, and its divisions into six periods of five days. This was the year of the sun horse and the river fish, the pike father god of the Kalevala, the year of the oil press with its four seasons, (3) the lunar solar year of thirteen months of twenty eight days each, founded on the week of seven days, the seven strings of the lyre fixed on the tortoise by Hermes, while the former year was founded on the five strings of the tail of the magic horse fixed on the harp called the Kantele, formed by Vainamoinen, as recorded in the

¹ These and all other details relative to the former construction of the Stonehenge temple are taken from the official handbook prepared by Mr Judd a local antiquary living at Maddington near the temple. See Part I pp 9 22, especially pp 10 13 14 15 20 21, also Part II pp 34.

Kalevala, from the jawbones and teeth of the father-pike. This last year, which is not apparently represented in the theology of Stonehenge, is the year of the sun-fish of the sea, Salli-manu, the fish who, as I have shown, emerged from Aquarius in November, remained three months under the guardianship of the moon, and in the ten months of his active career, passed through the ten stars called by the Babylonian astronomers the ten kings of Babylon. This year of thirteen months and 364 days was the first year founded on astronomical observations showing the track of the moon and sun through the stars.¹ This, as I shall show in the story of the myth of Jason, was the year of the heavenly dove, sacred to the sea-fish, sent forth by Noah, the last of the ten months of the sun's active life, to fetch the leaf of the sacred olive-tree, and also the year represented in the Greek myth of Perseus, the sea-fish of the Euphrates, and ancestor of the Persian kings. The proof of the general correctness of these deductions is completed by the sacred stones placed outside the centre circle, four of which mark the course of the sun on the days of the summer and winter solstices. The principal of these stones, placed to catch on its summit the rays of the rising sun at the summer solstice, is the stone called the Triar's Heel. It stands about 110 feet to the north-east of the circle, and midway between it and the circle is the slaughter-stone, on which the victims offered to the sun-god were slain. This slaughter-stone, and the animal victims slain on it, prove that the ritual at Stonehenge was very similar to that of the Indian Soma-sacrifice of the days of the Ashvins or heavenly twins, for it was in their honour that animal sacrifices were offered at the summer and winter solstices, called the Turāyana, or times (*ayana*) of the Tur, the revolving pole; and these sacrifices were continued during the succeeding age of the purer ritual of the milk libations and the Soma-cups. The course of this revolving pole indicated by the sun, which was supposed to turn round with it, as the oil-mill is turned round by it.

¹ *The Ruling Races of Prehistoric Times*, Essay IV., pp. 382-386.

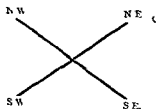
directing beam, is shown by the other three sun stones placed to catch the rays of the setting sun of the summer, and those of the rising and setting sun of the winter solstice, and the significance of the connecting lines between the east and west points is shown by the slaughter stone and the altar, both of which are placed upon the line between the north east and south west points, marking the rising sun of the summer and the setting sun of the winter solstice. Thus the four stones were clearly intended by those who set them up to mark not only the solstitial points but also the terminals of a transverse cross exactly similar to the Egyptian

cross of Horus



in the hieroglyph for a star. This,

called St Andrew's cross, is the cross on the Hindu altar, where the diagonal lines run, like those of the rays of the rising and setting sun at Stonehenge, from north east to south west, the path by which Indra, the rain god, brings up the rains with the south west monsoon, and from south east to north west, the path across India, traversed by the Northern Maghadas, the worshippers of the household fire, who entered it from the north west. But while the Indian cross has, according to the statements of the Brahmanas, a meteorological and historical meaning, it is clear from the evidence of the Stonehenge sun stones that it, like the right angled cross of St George, was originally of Northern and solar origin, and that it was brought to India by Northern immigrants. For the four stones at Stonehenge showed, as indicated in the accompanying diagram, the path of the sun at the two solstices



Here the dotted lines between N E and N W and S E and S W show the track of the sun across the heavens on the days of the summer and winter solstices

The cross thus formed is the same as that depicted in the Svastika inscribed in the triangle drawn on the figure of the goddess-mother, found in the second city from the bottom of the six cities on the site of Troy, a city which belonged to the Bronze Age. The figure of the mother-goddess reproduces, as I have shown, the Hindu altar made, according to the Brāhmanas, in the form of a woman, and the Agni or Svastika in the centre of the triangle on the altar representing the year of three seasons, is clearly a symbolic picture of the sun rising at midsummer in the N.E. and setting in the N.W., and at the winter solstice rising in the S.E. and setting in the S.W.;¹ and this interpretation is corroborated by the Hindu ritualistic rule requiring the Samidhs, or kindling sticks, which lighted the Hindu midsummer bale-fire sacrifice to the sun-god, to be placed on the lines drawn on



the altar to represent the  transverse sun-cross, marking

the path by which Indra brought up the S.W. monsoon rains at the summer solstice. It was this cross which was the first germ of the conception which, in the progress of astronomy, led the Euphratean students of the stars to conceive the ecliptic equator of Anu, the god of seed, as opposed to the horizontal equator of Bil, the fire-god, and it was when the diagonal cross was placed on the right-angled cross of the observers of the horizontal equator that the sign of the eight-rayed star ✱, formed by the two united crosses became that which denoted, in the Akkadian writing of Gir-su, the divine essence, called both Anu and Esh-shu, both of which names mean both god and seed, while Esh-shu is composed of Īsh, which

¹ See the figure of the goddess as drawn on p. 170 of *The Auling Races of Prehistoric Times*, and on p. 67 of Schuchhardt's *Schliemann's Excavations*, also p. 167, and Eggeling, *Sat. Brāh* i 3, 4, 5, S.B.E. vol. xii p. 91 note 1.

appears in the Hindu *Ish āna*, and the Akkadian *Is tar*, a name which originally meant the mountain, and thence came to mean the swelling seed, the egg of the Shu or Khu, the mother bird named in the second syllable of *Ish shu*

The four stones, marking the sun cross of the solstices, as well as the slaughter-stone, the fourteen paired stones forming the outer horse shoe between the inner ring of forty stones, and the inner horse shoe of nineteen stones, and the thirty stones of the outer circle are all of sarsen stone, and they reproduce the time measurement of those races who made the moon describe in each month a circle of thirty days, the number calculated in the Hindu *Karanas*¹ These sarsen stones, and perhaps also the inner altar, were probably erected by the later founders of the ritual of the Bronze Age, while the earlier cult of the rain and fire-god and of the sun horse is represented by the syenite stones of the inner circle, and of the inner horse-shoe, and their great antiquity is shown by the fragments of syenite found by Sir R C Hoare, in the bell shaped barrow to the south east of Stonehenge, proving that this foreign stone was regarded as hallowed by the makers of the tomb, and its presence in the tomb, therefore, in those very conservative days, prove the great antiquity of the syenite monumental stones² The mythology of the people who set up these stones was that of the votaries of *Ia*, the fish god, whose sacred number was forty, and who looked on the ocean, the home of the mother fish, the sea-dolphin who bore the prophet priests to Delphi, and of the Midgard serpent of the *Edda*, as the mother of all life, the source whence the waters were drawn upward by the pipe supposed to run through the mother-mountain, to become the clouds and mist wreathing its summit, and

¹ Sachau's *Alberani's India* vol. II chap lxxviii pp. 194 ff They divide the month into two halves, the light half and the dark half, the half of the waxing and that of the waning moon, and they make the 15th and 30th days of rest, leaving, as in the fourteen paired stones at Stonehenge, fourteen days for each of the two lunar phases

² Judd, *Stonehenge*, Part IV, p. 52

descending thence to the earth as the rains which filled the irrigating rivers with life-giving water.

A further indication of the age to which the Stonehenge mythology belongs is given by the hippodrome which can still be traced about half-a-mile north of the temple, with which it is connected by an avenue about forty cubits wide. This is divided into two branches, about 1700 feet from the temple, the eastern hand going eastward to Radfin, a ford on the Avon, and the western curving round to the ancient chariot-course. It was here that the seasonal games took place, said by Macrobius to have been celebrated by the Druids, when sacrifices were offered to the gods.¹ This ancient Campus Martius, running east and west, is about 10,000 feet or 6000 Druidical cubits long, and 350 feet or 200 Druidical cubits wide, and on the east side is a long bank, extending nearly its whole length, which must have served as a place for spectators, while on the west side is a curve to allow for the turning of the competing chariots.² There can be no doubt whatsoever that this racecourse represents the ancient site of the national games, instituted by the sons of the horse, which are said in Greek tradition to have been founded by Akastus, king of Iolcus, after he had driven out Jason and Medea the sorceress. This was the age when, as I have shown, surgery by the healing-knife (ἄκνη), symbolised, under the name of Akastus, meaning he who heals by the knife, superseded the cures made by cautery, oil, and magical incantations and charms;³ the age when scientific investigation began to work more by actual experiment than by random guesses. This was the age which is represented in Indian historical ritual by the Vājapeya sacrifice, and its accompanying chariot races and national games. These, like the games instituted by Akastus, were celebrated in honour of deceased ancestors, the Pitaro Barishadah, or Fathers seated on the Barhis of Kusha grass, and the Pitaro

¹ Macrobius, *Satur.* i. ² Judd, *Stonehenge*, Part III, pp. 39-42


³ *The Ruling Races of Prehistoric Times*, Essay vi, pp. 524-526

Gnishvattah, who burned their dead, and to whom Kusha grass, ears of fresh barley, roasted barley, and the milk of a cow suckling an adopted calf were given. This sacrifice was, as we are told in the ritual, the sacrifice of a long haired, and therefore of a Northern race, like that of the sons of the horse, and in the ritual a cup of mead, the honey drink of the North, and of the people who made the Ashvins or heavenly horsemen their parent gods was given in exchange for the seventeen cups of Sura, or distilled spirits prepared by the Neshtri priests of the Southern matriarchal races¹. This festival to the dead of the Bronze Age, was held on the ground near Stonehenge, which, as the sacred temple of the British worshippers of the sun horse, is surrounded by the tombs of the chiefs and nobles who successively ruled the country and it was originally like the festival of the Hindu Pitaro Barishadah held at the autumnal equinox, the time when, as I shall now prove conclusively, the year of the barley growing races began in the countries of South western Asia, where the cross of St George was the sacred sign of the rain god, and this annual New Year's festival was altered to the time of the summer solstice, when the sons of the horse reached India, and found that it was at that time that the rain god brought the annual rains to fertilise the lands of Northern India. And it was the maritime traders of India who started from its western coasts, where they found ample supplies of shipbuilding timber, and who founded the maritime commerce of the Persian Gulf, Southern Arabia, and Egypt, where no such timber is grown. It was these people, the great migrating race of the Minya, whose history I shall set forth presently in telling of the myth of Jason, who used, as the sign of the seed which preserved and continued life on earth, the two united sun crosses, marking both the equinoxes sacred to the growers of barley, the seed of life, the dwellers

¹ *Katyayana* xiv 1 1 *Sat Brah* v 4 1, 2 Hillebrandt *Vedische Mythologie* pp 247 249 *The Ruling Races of Prehistoric Times* Essay II pp 207 208.

confederated tribes made their measuring rod and fire drill into the gnomon pillar, the symbol of the creating god Tur, and when they exchanged the small forest clearings of the earlier matriarchal tribes for the wider horizon of the hill downs, where herbage took the place of the timber of the woodlands. It was there that they learned the use of the gnomon as the announcer of the changing seasons of the year, and began to look on the sun god as the creating father Ra, who ripened their grain. It was this worship of Ra which first led to the use of the place consecrated by the prophetic gnomon as the site of the national altar and the first altar thus used was that appropriated to the worship of the Greek Hekate, the mother of a hundred (*ἑκατον*) sons, the three-formed goddess, the Greek counterpart of the Hindu Gandhari, the bird mother of the hundred Kauravyas and also to the worship of the Hindu three mother goddesses of the three seasons, and their mate Rudra, the god of the gnomon, or sacrificial stake ruling the fourth season, called Rudra Triambika, or Rudra with the three (*tri*) wives. Sacrifices to them were offered, both in India and Greece, at the place where four cross roads meet, or, in other words, in the centre of the right angled cross of St George, the rain god, denoting the four quarters of the heavens, and the totem animals offered to Hekate were dogs, black ewe lambs, and honey, showing that the cross road goddess was the mother of the united fire worshipping and shepherd races, who called themselves first sons of the dog, and of Ida, the sheep mother, and subsequently, sons of Varuna, the rain god, to whom ewes and rams, but more especially the ram, were sacred.

This was the stage in ritualistic evolution which is still, in company with other primitive rites belonging to the same line of religious thought, found surviving in the ritual of the worship of the polar star. This is the star worshipped as the Olmā d nhoora, the world of light, by the Sabæan Mandaites of Euphratean Mesopotamia, known locally as the Saibi

angled cross¹ Its great and ubiquitous antiquity is also shown by the ancient Chinese sign for the earth  and

the popular Chinese saying that God made the earth in the form of a cross,² which is also preserved in the rectangular field of the Zend Varena, the maker of the garden (*vara*) of god That the star of Dan, the judge, the holder of the gnomon rod, was the star of the Scorpion, is proved by the arrangement of the Jewish camp as told in the Book of Numbers, for there the camp is said to have been pitched towards the four points of the compass These are marked by the standards of Dan, Reuben, Judah, and Ephraim guarding the north, south, east, and west, and the cognisance on the northern banner of Dan was the scorpion, on that of Reuben a man, while the east and west were watched by the lion of Judah and the bull of Ephraim³ These united sons of the seed were also the sons of the rivers, and they chose for their parent rivers those which, like the Euphrates and Tigris, descended from the mountains of their mother range of hills dominated by Mount Ararat, and which ran from north to south The section of the confederated sons of the bull and cow, who descended into Bashan as the tribe of Gad, followed this example of their predecessors by taking for their parent river Jordan, which flowed parallel to the Euphrates These people also worshipped the polar star, the guardian star of the Kushite race, and it is this

¹ Smith, *Dictionary of Greek and Roman Antiquities* Art 'Agri mensores' and 'Cardo'

² D Alviella, *Migration of Symbols*, English Translation, chap. 1 p 14, *The Indian Antiquary*, 1880 p 67 ff

³ Numbers 11 Blake *Mythological Myths*, chap iv p 176 In Jacob's dying blessing (Gen xlix 16 17) Dan, the judge, is called 'The serpent in the way a horned snake (*adder*) in the path, which biteth the horses' heels' This is an allusion to the constellation Draco, the constellation of the serpent, which in the earlier polar astronomy, was made the guardian of the pole of Dan It is on this serpent's head that the foot of Hercules, the fire and sun constellation, rests in pictorial astronomy, and hence it was looked on as biting the heels of the sun, that is, as regulating and measuring its course

primæval faith which looked on the north star as the parent of light, and on Antares as the star of the west, which is preserved by the surviving remnant in Mesopotamia, who call themselves the Mandaites. The ritual of their new year's festival has been most carefully described by an eye-witness, whose account was published in the *Standard* of 19th October 1894, and the attention shown by the narrator to the minute details which are necessary for a perfect understanding of the meaning of the rites shows that it is most accurate and reliable. From these details we can glean a complete history of the growth of this primitive church, and are able to connect these people directly with the early leaders of religious thought in other countries, and especially in Persia and India.

I have already, in the Essay on the astronomy of the Vedas, shown that the Haranite Sabæans dwelling in the mountains of the Northern Euphrates valley near Haran, worship the polar star, which they call Shemol, the star of the left hand (Heb *Semol*). They call themselves Bogdariten, or the sons of the Slavonian god Bog, the Phrygian Zei-Bagaïos, the Sanskrit Bhaga, the Persian Baga, the god of the garden (*bagh*) where the tree with edible fruit grows, and they are therefore the gardening race. The name of the star of the left hand, given by them to the polar star, marks them as a people who, like the Jews in their traditional camp in the wilderness, looked to the East, the place of the rising sun, the lion of the tribe of Judah, as their motherland. They call the cave in which they celebrate their mysteries, the 'house of Bogdariten,'¹ and they thus trace their national birth back to the days when they were the sons of the mountain-caves of their mother-mountain Ararat.

When they emigrated southward into the plains of Mesopotamia, they became the sons of the rivers which gave water to their crops and cattle, and have been long known as the

¹ Chwolsen, *Staber und der Sabaismus*, chap. ix; *Excursus*, pp. 319-363; Miller, *Harmoad, or the Mountain of the Assembly*, p. 50

Nabathæans, whose agricultural knowledge has been transmitted to us by the Mandaite Kuthāmi, whose Arabic translator, Ibn Wahshyah, identifies St George with the Assyrian Tammuz, the Akkadian Dumu-zi, or the son of life, while another Arabian historian, Masudi, tells how the national patron saint of Syria and the Euphratean countries, Ghergis, the knight of the right-angled cross, was sacrificed three times, reviving after each execution like the Hindu Kacha, the tortoise slain three times by the Dānava, or sons of Dan.¹ This is a mythical method of describing the three-fold resurrection of the indwelling spirit of life which made the three seasons of the year revive again after their annual death. It was these same people who worshipped the mother-bird, called El-Nasr, the eagle or vulture, by the section of the race who ruled in Southern Arabia as the Sabæans, and this mother-bird must have been, to a people who, like the Sabæans and Kushites, looked on the polar-star as their parent-star, the star Vega of the constellation of the Vulture, which was the polar star from 10,000 to 8000 B.C. This was the star called by the Kabiri of Byblus, the town of the Papyrus (*Byblos*), their sacred town in North Palestine, Eshmun, and it is this name which, as I shall show presently, is still preserved in the Mandaite liturgy. The name Mandaite denotes the sons of Manda, meaning the Word of God, the creator of light, who said, 'Let there be light,' and there was light. It was this god, whose sign is the pole-star, who, we are told in the Ku'rān (vi. 77), was adored by Abram as the god who made heaven and earth, the invisible and ever-working creator; and the whole history of the origin of this early worship of the one god is to be found in Finnish and Phrygian mythology. The supreme father-god of the Phrygians was Attis, the son of Cybele, also called Pappas. His name shows him to be the god also called the Old One in the Kalevala, for Pappas or Pappos means grandfather, and this proves that the name Attis is

¹ *The Ruling Races of Prehistoric Times*, Essay i, pp. 12-14.

connected with the Sanskrit Attā and the Norse Edda, meaning grandmother, the Gothic and Frisian Atta, and the German Otto, meaning father;¹ and he is thus proved to be one of those primæval creating powers who were first called mothers in matriarchal times, and afterwards fathers. Attis is said to have unsexed himself under the pine-tree, the tree-mother of the Phrygians and Finns; and this parent pine-tree was, like that placed on the roof of each newly-built German house, believed to grow on the top of the mother-mountain. He was called ὕψιστος, the highest, and is proved by his starry cap, Ἀστέρωπος πῖλος,² to be the god that rules the stars. This identifies him with the god called by the Finns and Esthonians Taara, the star-god, and Ukko.³ Ukko is called Taivahan napanen, meaning the navel of heaven, and this is called in the Kalevala Tahtela, the place of Tahti, the pole-star,⁴ the star at the top of the heavenly mountain. His daughter Linda (from *lind*, a bird) is born of an egg, and she and her sister are queens of the birds, that is to say, Ukko's daughter is the mother-vulture, the polar star Lyra in Vega. This mythical genealogy tells us how the worship of the father and mother bird became the adoration of the unseen creator, whose sign is the unsetting polar star, who shows his creative power as the heavenly fire-drill making life and heat, and shown to be continually revolving by the perpetual revolution of the circumpolar stars. It was from this conception that the custom of emasculating the priests of Cybele and Istar arose among the Phrygians and Akkadians, and it was this degrading custom which was denounced by the successors of the fire-worshippers, the people who adored Rā, the sun-god, and worshipped the pole-star as the left-hand star, the Iranian sons of Idā, or Irā, the sheep and cow-mother, and of Yima, the twins who

¹ J. O'Neill, *The Night of the Gods* (Quaritch, 1893), p. 373

² *Ibid* p. 488

³ Kirby, *Hero of Esthonia*, Introduction, p. xxvii

⁴ Schoefer Castren, *Finnish Mythology*, pp. 32, 33

would not allow an impotent or diseased person to enter the Vara, or garden of god. It was to this god Ra that the sun ram of Varuna, the ram offered by Abram, was sacrificed but, as we shall see presently, the Puritan Mandaites, who offered a wether to the sun god, preserved, while adopting the sacrifice of the new totem, the earlier reverence for the unsexed fire god. These Luphratean Mandaites are not only a pastoral race celebrated for the excellence of their dairy produce, and, therefore, like the Hindu Gotama, the sons of the cow, the Hindu star goddess Rohini, the star Alderamin, which was also a mother star of the Sabæans of Southern Arabia, but in their principal settlement at Mardin in the Bagdad district, and in other towns, they are noted for their skill as metal workers and goldsmiths, so that they are a mixed race, formed by the union of shepherds and cattle-herdsmen, gardeners, corn growers, and workers in metal.

Their year reckoning, starting from the autumnal equinox is one that, in the historical order of the methods of calculating time, coincides with that in Egyptian mythology which began with the birth of Horus in the Papyrus Marsh at Buto, to which Isis was, at the command of Dhuti, the moon god, led by the seven scorpions, Tefne, Bene, Mastet, Mastetef, Petet, Thetet, and Matet, the scorpion stars of Dûn¹. This is the year which chronologically followed that beginning, as the year of Orion did, with the winter solstice, which was preceded by the year of the Pleiades, beginning in November. It was this year of the barley growers, beginning at the autumnal equinox, which was that of the Hindu Pitaro Barishadati, the Kushite barley growing fathers, seated on the Barhus of Kusha grass, to whom barley was given at the autumn festival, in which they were commemorated and it was as the herald of this year that Krishna the god of the black antelope (*Krishna*), who succeeded the

¹ H. Brugsch *Religio et Mythologie der Alten Ägypter*, pp. 392-407, 404.

sun and moon god, Rama, the son of Rohini, the red cow star Aldebaran, as year god, was taken by his father Vasudeva across the floods of the river Yamuna to Gokul, the cow pen the home of Rama, on the 8th Bhādon, the 23rd August when the rains are beginning to moderate. Their approaching cessation, which was to be consummated at the autumnal equinox, is indicated by the birth of Durga, the mountain goddess, the daughter of Jasoda, the 'exhausted or superseeded' moon goddess of Gokul, who was the foster mother of Rama. Vasudeva left Krishna with Jasoda, and brought back with him her daughter Durga, whom he placed in the bed of his wife Devaki. When the infant awoke with her cries the guards placed by Kansa, the moon goose (*kans*), to slay Devaki's children, the new born mountain goddess, raised, like the mother mountain in Noah's flood, from the waters, went up to heaven as the mother mountain, born at the autumnal equinox.¹ These united sons of the barley, the seed of life of the sons of the antelope, always, as in the settlement of Sook es Shukh, where the ceremonies I am about to describe were witnessed, chose as a site for their villages some place near rivers, for an ample supply of water is necessary not only for their cattle and cultivated lands, but also for their religious observances. Sook es Shukh is a name which recalls that of Suk us, the Akkadian name of Ishtar, the mountain (is) goddess of rain. These people also show their dependence on the goddess of seed by holding their markets on a Friday, the day of Irīo, the Northern seed goddess called Sukra bar, or the day of Sukra, the rain god, by the Hindus and Persians. These people have no permanent temples, showing that their creed dates from an age before brick and stone sacred buildings were built by the sons of the fish god, Ia. Hence all meetings for public worship on a consecrated spot must be preceded by the erection of a house for the national god and his priests. This is placed close to the river Euphrates and early on the


¹ *The Rising Races of Prehistoric Times* Essay v pp 467-468

ground in front of and facing the south door of the Mishkna, saluting before he sits his or her predecessors by saying, 'Sood havi lakh,' 'Blessing be with thee, to which all reply, 'Assootah d hai havi lakh,' 'The blessing of the living one be with thee' Two Tarmidos (priests) holding lamps, guard the door, and keep their eyes fixed on the pointers of the Great Bear, the guiding stars of the barley growing worshippers of the polar star, which they called successively the stars of the Great Bear of the Northern Tinnis the seven Rishis or antelopes of the Hindus, and the seven bulls of the Zendavesta. When these by their position show that mid night is near, the guardian priests wave their lamps, and in a few minutes after this signal the priests march down in procession to the consecrated ground. The procession is led by four Shkandos, or deacons, wearing the Rastri, and also a Tagha, or silk cap, under their turban. After them come four Tarmidos (priests) whose names apparently reproduce the root of the Hindu Dharma, divine justice and law, father of Yudishthira, the king and spring season of the Pandava year. These Tarmidos have undergone the baptism of the dead, and each wears a gold ring on the little finger of the right hand and carries a tau shaped cross of olive-wood, showing that they are priests of the god of the sacred olive-tree. Behind them comes the Ganzivro, the high priest, who has completely renounced the world, and who has been chosen to his office by his colleagues as the Pope is chosen by his cardinals. After him come four Shkando or deacons. The first of these carries the large olive-wood cross, called Derashvod Zivo, the second the sacred scriptures, called Sidra Rabbi, the Great Order. the third a cage with two live pigeons in it and the fourth a measure of barley meal and sesame seeds. They march through the rows of worshippers, who leave a passage for them and kiss the garments of the Ganzivro as he passes. After the two guardian Tarmidos have drawn back the curtains covering the doorway the procession files into the Mishkna, where the

Shkandos, or deacons, range themselves on the right or east, and the Tarmidos on the left or west side. They thus leave the Ganzivro standing alone and facing the polar star.

He goes up to the altar on which the deacon who carried it has laid the Sidra Rabba, folded back at the division which separates the liturgy of the living from the ritual of the dead. The high-priest then takes one of the live pigeons, the sacred bird of Is-tar, and of the fish-god of Nineveh, the fish-city, and the ancient capital of Mesopotamia, the bird which has been adopted by the people who sanctified conjugal union as the successor of the Nasr, the vulture of the Haranites, Hindus, Zends, Egyptians, and South Arabian Sabæans. Holding the pigeon, he extends his hands towards the polar star, upon which he fixes his eyes, and lets the bird fly, saying, 'Bshmo d'hai rabbi mshabbah Ziro kadmaya Elaha Edmen Nafshi Eprah' 'In the name of the Great Living One, blessed be the primitive light, the ancient light, the Divinity self-created.' As these words are spoken all the outside worshippers rise and prostrate themselves in adoration of the North Star. When the Ganzivro steps aside they all rise and reseal themselves, while the senior Tarmido takes the place of the Ganzivro to the south of the altar, and begins to read the Shomhotto, or confession of the sect, ending each section with the words, 'Mshobbo havi cshmakhyo Mandad'hai.' 'Blessed be thy name, O word of life,' which is repeated by the outside congregation.

While this reading is going on, two of the Tarmidos prepare the Peto Elayut, the high mystery, the sacramental bread answering to the Drōna or sacred cake of the Zend Parsis. One lights a charcoal fire on the earthenware stove standing at one side of the altar, while the other grinds some of the barley-meal brought by the deacon appointed to carry it and the sesame-seed. When the meal is ground he presses on it some oil from the sesame-seed, and prepares with it a mass of dough, which he kneads and divides into

small cakes the size of a two shilling piece. These, which differ from the Parsi Dron¹ in being made of barley meal and oil instead of wheat meal and clarified butter,² are baked in the oven of the stove, and are then taken out and handed to the fourth Tarmido, who has taken the remaining pigeon from the cage and cut its throat, taking care that no blood is lost. He places the neck of the bird over the cakes as they are given to him, and causes four drops of blood in the shape of a tau cross  to fall on each cake. They are then taken outside and placed in the mouths of the worshippers by the Tarmidos who prepared them, the priests while giving the cake saying, 'Rshmot bereshm d'hai' 'Marked be thou with the mark of the living one'³. After

¹ Dron Zend Draona, the equivalent of the Sanskrit Drona the sacred cask containing the Soma or sap of life of the barley growing races, which is called in the Brahmanas Prajapati, the Supreme God. Drōna is in the Mahabharata the tutor of the Kauravya and Pāṇḍava princes, and the father of Ashvatthaman, the sacred fig tree the *Ficus religiosa* (*ashvattha*), the parent tree of the Ikshvakus, or sons of the sugar cane (*iksha*) who were originally the sons of the sun horse, whose parentage is indicated by their use at the Soma sacrifice of the Ashva vala or horse tail grass (*Saccharum spontaneum*) instead of the Kusha grass the parent grass of the Pituro Baris hadah, the Kushite race seated on the Barhis of Kusha grass (*The Ruling Races of Prehistoric Times*, Essay II, p. 166, IV p. 404). The Dron cake is like the Soma cask, with its infusion of barley, water, and the sap of the sacred Soma plant that which contains the living and life giving spirit of the living god, the 71 or life of the barley (*zea*). The Sesamum yielding the sesame or holy oil of the Mandaites and Indian Telis, will not grow in Europe. Hence the deification of oil, which began with making the oil of sesame holy, was an Asiatic cult, and the Athenian goddess Athene was, as the goddess mother of the olive tree an Asiatic goddess, whose worship was in Greece added to that of the flower goddess Koronis, when the Eastern races came into Greece, bringing with them the ploughing bull. It was the sesame seeds sacred to her, which were mixed with rice, barley, and beans, in the baptismal water, and by the Hindu Vaishya sons of the Udumbara fig tree (*Ficus glomerata*) to sanctify their children before they were shaved and consecrated to God by the sacrifice of their hair when they were seven years old (*The Ruling Races of Prehistoric Times*, Essay III, p. 279).

² West, *Shiyast* I: *Shiyast*, II 32, S B E vol V pp. 283 note 6, 284.

³ This is the cross the mark of the living God drawn, in Ezekiel's vision on the foreheads of those 'who sigh and cry for all the abominations' of Jeru

the cakes have been sprinkled and sanctified with the blood of life drawn from the pigeon, four of the deacons inside the Mishkna take it round to the north side of the altar, where they dig a hole, in which they bury its body. The chanting of the confession is then closed, and the Ganzivro takes the place of the Tarmido, and reads the ritual Massakhto of the renunciation of the dead, addressing the prayers to the North Star. This recitation lasts three hours till, as dawn approaches, the chief Tarmido signalises its completion by calling out, 'Ano asborlakh, ano asborl na, Avather.' 'I mind me of Thee, mind thou of me, Avather.'

This utterance announces the beginning of the sacrifice of the wether, the father-totem of these pastoral and agricultural people who never kill ewes or eat their flesh, and the wether now to be offered is a substitute by the fire-worshippers of the unsexed father-god for the ewes offered to Hekate, the cross-road mother-goddess of the shepherd-sheep-race, and the child offered by the Haranite Sabæans. This sacrifice, a survival of an earlier creed, follows that of the mother-bird of the barley and oil-growers, the bird of Varuna, the god of conjugal union, which has replaced the primæval vulture, the bird of the North Star, and the animal victim is offered after the congregation of the united tribes of shepherds, agriculturists, and fire-worshippers have eaten of the bread and blood of life of the star-gods, purified by the holy fire. The wether now offered is a sacrifice to Avather Ramo, the judge of the world of darkness (*ramo*), the father Ram, the father of the sun god Rā, the god of the East and West, and his companion deity, Ptahel, the opening (*ptah*) god (*el*), the star of the morning in the eastern heaven. The victim is led into the Mishkna by one of the Shkandos as the North Star fades in the pale ashen grey of the coming dawn, and laid upon a bed of reeds, with its head west and its tail east, towards the rising and setting

saïem by the man with the writer's inkhorn by his side, the mark that was to save those who bore it from destruction (Ez. ix. 4, 9)

equinoctial sun,¹ while the Ganzirio stands behind it facing the North Star. He first pours water brought to him by a deacon over his hands and then over his feet, and one of the Parmidos stands by his left side and places his hand on his shoulder saying, 'Ana Shaddakh. 'I bear witness. Then the high priest, bending towards the North Star, draws a sharp knife from his left side, saying, 'In the name of Alaha (the exalted, Heb. *Alah*, to ascend), Ptahiel created thee, Hibel Sevo (the shepherd (*sib*) god, the Hindu Shiva) permitted thee, and I slay thee. He then cuts the sheep's throat from ear to ear, allowing the blood to flow on the reeds on which the animal is stretched, while the four deacons go outside, wash their hands and their feet, and then flay the sheep, cutting up the flesh into as many pieces as there are worshippers. When these have been distributed and eaten, the sacrifice to the bird mother of the southern sons of the North Star, and to the sheep father of the fire-worshippers, and shepherds of the East and West, the confederated sons of the upright right angled cross, is ended, and the assembly closes with a benediction pronounced by the high priest, after which the priests leave the Mishkan in the same order as they entered it, and the congregation disperses to their homes.

In this sacrifice we see a commemoration of the union of the Northern Finns, sons of the bird and the fire drill, with the Eastern and Southern shepherd and agricultural tribes, who called themselves sons of the sheep mother Idā, and of the ram with the golden fleece, the heavens studded with the stars of Varuna, the god of the rain (*var*) and the dark night, to whom the rain was sacred. It was

¹ This position of the tribal totem with its head towards the West or the setting sun, is one taken from the Semite reckoning of time in which the day always begins at sunset. Similarly in Egypt, the god Ptah the Egyptian equivalent of Ptahiel the creator of the totem according to the Mandaites is represented as a mummy, showing that he was the god of the dying or setting sun which opened the new day.—Lockyer *Dawn of Astronomy* 1209.


ficar, correspond with the Mishkna of the star worshippers and its appurtenances, with variations which clearly show that the Soma ritual is a later descendant of the earlier and simpler form of worship used in Mesopotamia, and that the Indian ritual in its final form, as set forth in the Brahmanas had been moulded by a race who had begun to look on religious ceremonies as instruments of individual moral regeneration, instead of thinking of them as forms of national worship of the parent gods of the nation. Both in Mesopotamia and India, the holy tabernacle is an oblong shed, standing north and south, and is a temporary building erected for the sacrifice, made of mats woven of river reeds, for the first Soma sacrifice in Indian ritual is the Sautiamaṇi of the Ashvins, celebrated on the banks of the Sarasvatī.¹

The Hindu Sadas varies in length from eighteen to twenty one, twenty four, or twenty seven cubits, and in breadth from six or ten cubits to one-half of the long side. It is, like the Mishkna, divided into two equal parts, not by the altar, but by the centre-line of the sacrificial ground running east and west, on which the Soma altar and the Uttara Vedi, called Ahavanya, or altar of libation (*āharana*), are placed in the east, and the Vedi, or altar of knowledge (*veda*), to the west of the Sadas. Again, the Sadas has not, like the Mishkna, its door on the south side, but the east and west window openings of the Mishkna are changed into the doors of the Sadas, thus showing that the polar star, which was still worshipped in India by all Kshatriya married couples on their first night in their new home as the source and author of light, had been superseded in the annual sacrifices by the sun-god.

In the north compartment of the Sadas were the five dishuys or extinguished sacrificial hearths of the earlier gods of the five seasons of the Hindu year, and in the centre was the Udumbara pole, the house-pole of the sons of the sacred fig tree, the *Ficus glomerata*. This, when fixed in

¹ *The Ruling Races of Prehistoric Times*, Essay II, p. 106

taining, according to the Brāhmanas, 'the sap of all plants'¹ The space south of the central house-pole, the house-pole of the Phrygian races, who, according to the custom of the Bronze Age, dwelt in circular beehive huts with a pole in the centre, was consecrated to Mitra-Varuna, the sun and moon (*mitra*), and star-god (*Varuna*), the twin-gods whose priests were the Prashastri, or teaching priests, the preservers of the verbal Shasters, the national history, and guardians of the national lore. They were the priests of the united nation who, in the ritual of the star-worshippers, worshipped at the south door of the Mishkna. But in the Hindu Soma ritual, which was elaborated by the Northern sons of the sun-horse, who had succeeded the sons of the sheep and cow, the men of the upright right-angled cross, the bath and hut of the sacrificer was not, as in the Mesopotamian ritual, placed on the south side of the Sadas, but on the north, and in both cases the hut was made with reed mats. In the Hindu ritual, again, the Sadas was not, like the Mishkna, uncovered, but it was roofed over with nine mats attached to the tie-beam running north and south, and resting in the centre on the Udumbārā pole, bifurcated at the top like the gable-ends of the long houses of the sons of the horse race.² In these arrangements we find clear evidence of the supersession of the people of the round houses by the Northerners living in long houses, and an explanation of the transfer of the baptismal bath of the nation on the south of the temple to the regenerating bath of the individual sinner on the north. It was these Northern people who completed the figure of the eight-rayed star by adding the transverse rain-cross marking the position

of the sun at the solstices , and depicted on the

Hindu mother-altar, to the upright right-angled cross of the sons of the cow and of the rivers running from north to

¹ Eggeling, *Sat. Brah.* iii. 6, 1, 113; S B E vol xxvi pp 140 143, p. 140, note 3. See also the plan of the Soma's sacrificial ground at the end of the volume

² *Ibid.* iii 6 1, 22, 23; S B E vol xxvi pp 145, note 2, 146

south, who grew first millets and oil seeds, and afterwards barley and wheat, and signalled the adoption of barley as the typical seed of life by making the eight rayed star the sign of god and seed used by the barley growers. Further proof of the correctness of the deduction which proves that the transverse cross was one marking the annual course of the sun, is given in the figure of the eight rayed star drawn on

an Assyrian bas relief

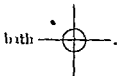


where the lines of the trans

verse cross clearly denote sun rays¹. It was for the celebration of the solstitial festivals prescribed by the later ritual of the sons of the barley growers, that the additions to the temple at Stonehenge which produced the plan to be traced in the present ruins, were made, and from this plan we can see clearly that the race who began their year with the summer solstice, and not with the autumnal equinox beginning the Euphratean year, were the successors of the people who in Mesopotamia worshipped the upright right angled cross. For in the line running from north east to south west, marked by the Irish Heel, the slaughter stone, and the opening in the circle of thirty stones through which the beams of the rising sun fell upon the western altar, we find the reproduction of the axial line of the upright right angled cross running from North to South. This change in the direction of the axial line is accompanied by another which transferred to the West of the gnomon the most holy place on which the victims were slaughtered in the early ritual, and which formerly stood, like the gnomon pillar of Hekate and the altar of the Mishkna, in the centre of the consecrated ground. This transfer shows us that there were, subsequent to the earliest form of sacrificial ritual of the sons of the hammer and anvil, when the victim's skull was broken by a blow on the forehead

¹ J. Menant *Pierres Gravées de la Haute Asie* Paris 1886 vol. 1 p. 72
D. Alviella *Magnat on of Symbols* fig. 2 chap. 1 p. 14

from the sacred hammer or club of the fire-worshipping smiths, two stages in the earlier history of consecrated spots, the first when the gnomon or sacrificial stake was placed in the centre of the right-angled cross of St. George in the round hollow which was first the sacrificial pit of the Kabiri, and which afterwards became the circular baptismal water-



bath . In this sacrifice the victim was, as in the

Hindu ritual of the Father, tied by the neck to the post,¹ and killed by piercing the jugular vein, so that the blood first spirted on to and vitalised the post before it descended into the earth to make it fruitful, and to supply the blood for the expiatory blood-baths used in Grecian and Phrygian ritual. The animals then slain were the moon-goat and the sun-sheep or ram. This stage in the evolution of the worship of the rain-cross was followed by that in which the sun and rain-god was not the ram of Varuna, but the sun-horse, and the rain-cross was not that denoting the four original points of the compass, but the diagonal cross formed by the daily paths of the sun, and by its rays when it rose and set on the solstitial days of midsummer and midwinter. In this innovation the axial line of the cross was changed from North to south to north-east to south-west to mark the line travelled by the rays of the sun rising at the summer solstice in, their passage from the top of the Friar's Heel to the south-western altar of the holy circle. On this line the slaughter-stone, standing midway between the gnomon and the inner circle, replaced the gnomon Linga and Yoni of the sons of the sheep and cow.² At the south-western end of

¹ Eggeeling, *Sat Brâh* iii. 8, 1, 15; S B E vol xxvi pp. 189, 190; where the three ways of killing animal victims indicative of the three ritualistic ages are described

² This line is still at Stonehenge, as it was in Hehale's cross roads, the axial line of a right angled cross, for the line joining the S E and N.W gnomon stones crosses it at right angles, passing through the slaughter stone, the central point in which the original gnomon, the sacrificial stake, was placed.

south, who grew first millets and oil-seeds, and afterwards barley and wheat, and signalised the adoption of barley as the typical seed of life by making the eight-rayed star the sign of god and seed used by the barley-growers. Further proof of the correctness of the deduction which proves that the transverse cross was one marking the annual course of the sun, is given in the figure of the eight-rayed star drawn on

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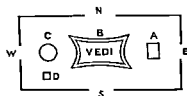


where the lines of the trans-

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¹ J. Menant, *Pieter Gravées de la Haute Asie*; Paris 1886, vol. ii. p. 72.
D. Alviella, *Migration of Symbols*, Fig. 2, chap. i. p. 14.

temple building. For its interior arrangements, as depicted in the annexed diagram, copied from the plan given by Professor Eggeking in his translation of the Satapatha Brahmana, clearly show it to be an adaptation made by the Mesopotamian worshippers of the upright right-angled cross, who took for the sacred line marking the path of the sun's rays through their temple, that which, like the sun at the equinoxes, went from due east to due west. The original model from which they started being the old round house of the Finnish fire worshippers and workers in metal, consecrated to the Hestia of the Greeks, the Vesta of the Romans, the goddess of the household hearth. The Prishna Vamsa, like the Mishkna,




stands due north and south, and due east and west, and has, like it, the altar called in India the Veda, the altar of knowledge (B),¹ facing the North Star, but it differs from it in having its longest sides running east and west, the change having arisen from the transfer of the plan of the temple built for the worship of the polar star, to one which, while it looked to the polar star through its northern door, was more especially consecrated to the worship of the equinoctial sun to which the Ahavanya altar (A), the altar of libation (*ahavana*) is especially consecrated. And this altar marks the substitution of a sacrifice of libations of milk, curds, and whey for the slaughter of the wether offered in the Mishkna. The Veda and Ahavanya altars occupied the front of the house marked by the eastern door, and behind these, to the west, is the Gurhapatya, or household (*gurh*)

¹ This was the altar originally made in India, in the form of a woman with the gnomon then used as the sacrificial stake in the centre — *The Ruling Races of Prehistoric Times* Essay II pp 163 169 170.

fire (C), watched by the Patni, or mistress of the house, the sacrificer's wife, from her seat (D) The whole building is, in short, an old Finnish round house—with its circular house fire changed into an oblong temple to the eastern sun by the worshippers of the polar star, who made their sacred figure the square or oblong formed by enclosing St George's cross in the right angled field used as their standard by the first tribes who measured land by measures of length This was the four cornered figure sacred to Varuna, the god of the starry heaven, to whom the sun was consecrated, the Chithru gao-ho of the Zendavesta, the land of Thraction, the Chatur Asir Varuno, the four sided figure of the Rig veda, which is said, in the Rigveda, to have conquered and superseded the primæval sacred triangle¹ This triangle had become the gnomon, and it was this which, when observed at the equinoxes, received the sun's rays and transmitted them westward to the Vedic altar and the household fire When, in the elaboration of ritual, the Sadis, or priest's house, imported from Mesopotamia, was added to the original sun temple, and when an especially sacred area to the east of the Sadis was dedicated to the worship of Soma, the sap of life, the original east and west house, though it was still called the east house, was placed to the west of the sacrificial ground* We see from this analysis that the special con-

¹ Darmesteter, *Zendavesta Vendîd Fargard* : 18 Introduction : 8 12 S B E vol iv pp. lxiii 9, Rigveda : 152, 2

* The very strong conservative spirit which marks Hindu theology, and which is conspicuously shown in the gradually changing arrangement of the Soma sacrificial ground also appear in the history of the Hindu Svastika This, which, in its right angled form derived from the cross of St George represents the annual course of the sun beginning at the autumnal equinox is divided into two sacred forms answering to the division of the Hindu year into the Devayâna and Pitṛyâna periods of six months each The Svastika proper, most holy Svastika meaning that which is (*asti*) the sign of the Su or

supreme soul is that which has its arms bent to the right , and this is called by the Hindus the male form sacred to the god of wisdom Cnesh

navigators of the Mediterranean, who made voyages to Cornwall to get tin, who first brought this Asiatic ritual to England, where it was first taken up by the Druid priests, who used this Eastern method of orientation in forming the plan of the renovated temple to the sun horse which still stands at Stonehenge

But this worship of the sun horse of the North, which had made its way overland to Persia and India, and had given birth to the plan of the sun temple, which was transferred from the East to Stonehenge, was also diffused through all European countries in the mythology of the holy wells. The most celebrated well of the sun horse, in Greece, is that called Hippokrene, the well (*κρήνη*) of the horse, on Mount Helicon, which was said to have been brought to light by the footsteps of the flying sun horse Pegasus, and this same myth reappears in the stories in the Isle of Man, which tell how the wells of St. Maughold and St. Patrick were brought to light by the horses of these saints. These wells, again, have the reputation of curing all diseases, and, therefore, the origin of the myth dates from the age when the ruling gods were the healers of the people, the divine physicians, like the Hindu Ashvins, the Zend Aryan, the Greek Æsculapius, and Chiron, the Centaur, the sun horse, and this was the time when, according to Greek mythic history, games and horse races, such as those held on the Stonehenge race-course, were first celebrated in memory of the Fathers of the nation. These Manx wells, again, are supposed to be especially efficacious when

who dated their year from the summer solstice, and looked to the west where the sun's rays first fell on the ground as the hallowed spot, where its tracks were first seen, and the existence of the two customs one originating in the temples of Syria and the other in the oriented temples of Egypt and Greece, is shown in the design of the church built by St. Augustine at Canterbury. This, as Professor Willis has shown, had an apse at each end—the high altar of the presbytery, the priest's house of the Mandaites and the Sadas of the Hindus, all looking to the eastern sun and the Lady Chapel devoted to the lady at the west. This was the quarter sacred in Egyptian Greek, and in early Druid mythology to the Fathers—R. Hughes on Ecclesiastical Buildings, *Social England* vol. i 'Britain under English and Danes' p. 196

navigators of the Mediterranean, who made voyages to Cornwall to get tin, who first brought this Asiatic ritual to England, where it was first taken up by the Druid priests, who used this Eastern method of orientation in forming the plan of the renovated temple to the sun horse which still stands at Stonehenge.

But this worship of the sun horse of the North, which had made its way overland to Persia and India, and had given birth to the plan of the sun temple, which was transferred from the East to Stonehenge, was also diffused through all European countries in the mythology of the holy wells. The most celebrated well of the sun horse, in Greece, is that called Hippokrene, the well ($\kappa\rho\eta\eta\eta$) of the horse, on Mount Helicon, which was said to have been brought to light by the footsteps of the flying sun horse Pegasus, and this same myth reappears in the stories in the Isle of Man, which tell how the wells of St. Maughold and St. Patrick were brought to light by the horses of these saints. These wells, again, have the reputation of curing all diseases, and, therefore, the origin of the myth dates from the age when the ruling gods were the healers of the people, the divine physicians, like the Hindu Ashvins, the Zend Aryanman, the Greek Asclepius, and Chronos, the Centaur, the sun horse, and this was the time when, according to Greek mythic history, games and horse races, such as those held on the Stonehenge race-course, were first celebrated in memory of the Fathers of the nation. These Manx wells, again, are supposed to be especially efficacious when who dated the year from the summer solstice, and looked to the west where the sun's rays first fell on the ground as the hallowed spot, where its tracks were first seen and the existence of the two customs one originating in the temples of Syria and the other in the oriented temples of Egypt and Greece is shown in the design of the church built by St. Augustine at Canterbury. This, as Professor Willis has shown, had an apse at each end—the high altar of the presbytery the priest's house of the Mandaites and the Sadas of the Hindus, all looking to the eastern sun and the Lady Chapel devoted to the lady at the west. This was the quarter sacred in Egyptian Greek and in early Druid mythology to the Fathers.—P. Hughes on Ecclesiastical Buildings *Social England* vol. 1. Britain under English and Danish p. 196

Hesus, the god of the woodland Druids,¹ worshipped by them, together with the creating spirit Hu, the Zend form of Khur, the mother-bird, for Æson and Hesus are both formed from the root of the Greek *αἶσα*, destiny. Thus fate or destiny, the immutable divine law of the sequence of natural phenomena, was the father of the healing sun-god Jason, the god of the wise race of the physicians, the discoverers and interpreters of the secrets of nature, who succeeded the god of the potters and weavers as the parent-god of the twin races. Æson, when he was ousted from the rule of Iolchos in Thessaly, the town at the foot of Mount Pelion, the mountain of the potter's clay, by his half-brother Pelias, sent Jason, during the rule of the potters, to Chiron, the Centaur, who belonged to the race of the Northern gods, and that of the sun-horse, for it was he who gave to Pelias, the father of the young Achilles, the sun-god of an age succeeding that of Jason, the ash-tree cut from Mount Pelion, the Greek form of the parent ash-tree of the North, the Yggdrasil of the Edda. The original ash-tree was the tree of the mother-grove of the Northern woodland race of the limestone country, which grew without effort of its own, according to the divine ordinance, while the spear taken from it and used by the Northern warriors in their wars of conquest, was made by the wit and skill of the sons of the North, who inherited the imperious will of the god they worshipped, the god who made the miraculously-born fire. Like him, they refused to wait for the fulfilment of the decrees of blind fate, and found in their own strong hands and fertile brains the means of redressing and making less unendurable what seemed to them to be the injustices of

¹ The woodlanders, the Volsungs of the Sigurd story, was one of the tribes of the Dorian confederacy called the Hylleis, or the wood (ϕλη) people, and Dryopes, or sons of the Druid tree (δρυ). This tree was the sacred oak of Dodona, from which Jason made the prow of the Argo, the tree of the sons of the dove, the sacred pigeons of the shrine of the sons of the fish god which superseded the ash tree of the Centaurs, the sacred tree of the sons of Odin's ravens.

nature Their belief that gods and men were masters of fate was expressed in their mythological theology, ascribing natural processes and their causes to the will of the gods, and in the doctrine of the revolving pole This, the mighty, ashen parent spear, which in the Edda is the Ash Yggdrasil with its root in heaven, under the mother mountain of the sky, in the rain fountain of the Urdar or gnomon stones (*urdr*), was, in Greek mythology, the pole reaching to the polar star, which does not turn itself, but is turned by the twins Day and Night, the parent gods of the Dorian sons of the spear (*δῶρυ*) This was the weapon which could not be baffled, that which Karna, the horned (*keren*) sun, the united moon and sun god of Hindu theology, took from Indra, the rain god, in exchange for his invulnerable coat of golden mail, which was also the defence of Sigurd, the rider of the sun horse of the North This pole, turned by the will of the heavenly twins, the divine physicians, carried round with it the stars represented by the mother star-ship Argo, and was the fire-drill of the earth, generating the life-giving heat of summer, and the fertilising rains which followed the heat

The tokens given to Chiron, the sun horse, together with the child Jason, were an ivory horn, the emblem of the crescent moon, the ram's horn of the Semite worshippers of Varuna, the god of conjugal union, and a red ring, the sign of the rising and setting sun, the maker of the rings of time, the days, months, and years, the red rings of the treasure of Andrian, placed by Sigurd on the back of the grey sun horse Grant

When Jason had grown up, and when his mind was imbued with the golden lessons of the wisdom of past time, the heavenly lore taught by the red rings borne by the sun horse, the rings hung on the wall of Volund's (Wieland's) cave, he went, by the command of Hera, the mistress (*Ἥρα*), the ruling moon goddess of the year of the ten lunar months of gestation, and the protectress of the new born sun of the sun ship, to Iolchos, to claim his father's throne, and carried

a name producing her functions. They were the united son of the father sun god of the North Ra, and the grain husk and cloud goddess Nt the parents of the seed born from the union of the sons of the Northern father with those of the Southern mother, who had, from the Southern village and province, formed the stable government of the con

under the influence of the Southern traders who worshipped the essentially Southern constellation Argo. The year which they introduced after their union with the sons of the sea-horse, who had already divided the year into four seasons, was the wheel-year of 360 days, the year of Stonehenge. The fundamental idea of the year-wheel is shown by the myth of Ixion, who was condemned to turn a wheel in the heavens, to have originated from the oil-press used by the immigrants from the East, who, as the sons of Kadmus, brought the plough and its yoke of oxen to Europe. They arrived in the Neolithic Age, when the oxen of Asia Minor came into Europe and brought with them the worship of the goddess of wisdom, the flower-goddess Athene, the virgin mother-goddess of the sons of the olive-tree, as distinguished from Koronis, the twin sister of Ixion, who was the mother of Æsculapius, and from Freya, the seed (*frio*) goddess of the North, the hawk who became the hawk-mother of the West, the successor of the vulture-bird-mother, the star Vega, the polar star from 10,000 to 8000 B.C. The virgin-mother of plant life was the star-goddess worshipped by the Minyan barley growers as the star Virgo, the star of the Egyptian goddess Min, depicted as holding an ear of corn. This was the second star of the Akkadian Lumasi, or seven creating stars.¹ This Minyan parent-star was the mother-star of the land of Khem, the native name of Egypt, and it was her worship which was united with that of Argo when the crews of the Southern trading ships brought to Greece the cult of Canopus, the star of the south pole, the chief star in Argo, and this is shown to have come from Egypt by the dedication to this star of the earliest Egyptian port at the mouths of the Nile, which was named after it.

We have thus, in determining this chronology of the age, two factors to deal with, the first representing the theology and civilisation of the barley growers, worshippers of Min, the goddess of Asia Minor, who measured the year by four

¹ *The Ruling Races of Prehistoric Times*, Essay IV, pp. 359-362.

the Greek Boreas, in the North north east, which, like the true pole-star, varied a little from the meridian. Under this new rule the heavens were governed by the circumpolar stars traversing in undeviating order the track marked out for them, not by the capricious winds of the earlier mythology but by the all wise creator, the master smith of Northern belief. The blind king who was freed, the prophet bird of the blind gnomon or prophetic stone, the rock of the sea eagle, the Bethel or House of God of Jacob,¹ gave to the crew of the Argo as their guide through the Symplegades the grey dove, the sacred bird of Varuna and Dodona, whence the prow of the Argo came. This bird, the Yonah or prophet dove of the Jews, was the sacred bird of Nineveh, the fish-town of Ashteroth, the moon goddess, and of the Greek Aphrodite, the daughter of the sea foam, and it was this prophet-dove who, after the raven, the bird of Odin, the father god of the sons of the sun-horse, had failed in its mission, bore in its beak to Noah the olive leaf, the leaf of the mother-tree of the Semite and Minyan race,² and Noah was the Hebrew counterpart of the Akkadian Dumu zi, the son (*dumu*) of life (*zi*), the god who made his yearly voyage in the sun-ship as the father of the sons of righteousness, born under the mother-tree of Eridu, of the virgin mother Istar, in the temple 'into which no man hath entered,'³ the heavenly temple of the star Virgo. This voyage of Noah, or Dumu zi, in which the sun ship was led by the dove, was that of the year when the mother mountain, the home of the sons of the oil tree, rose out of the life giving and consecrating waters, and the new birth on earth of this regenerated race was marked in Greek mythic history by the bestowal of the name of the Pleiades or dove (*πλειαια*) constellation on the Pleiades, the stars led by the Hindu mother-star Amba, and called by them the Krittakas or

¹ Genesis xxviii 18, 19

² Genesis viii 7 11

³ *The Ruling Races of Prehistoric Times*, Essay I, p 150, Sayce, Hibbert Lectures for 1887, Lect iv p 238

spinning (*kruto*) stars, the wives of the Northern constellation of the seven bears¹ It was the union of these spinning mother stars of the Hindu matriarchal races, the companion stars of Rohini, the red antelope and cow mother of the Hindu Gautama, the star Aldebaran, worshipped by the Minyo Sabæan Arabs of Southern Arabia, as the Turayya or stars of the Tur, with the Northern bear or antelope (*rishya*) stars, which formed the web of time woven by Penelope, the wife of Odusseus, the wandering sun god² Under the name of the dove-stars, the Pleiades, on the transfer of belief from the matriarchal to the patriarchal creeds, remained the mother stars of the new faith, but they were consecrated to the bird of conjugal union instead of to the mango (*am*), the tree mother of legalised tribal concubinage It was this bird which was to steer the ship of nuptial faith through the stormy straits of the Symplegades, and to be the herald of its successful passage, for it was when the dove had flown unscathed through the rock bound cleft that the ship was to follow in its wake After the crew of the Argo had passed through the Symplegades, under the guidance of the dove, they reached the realms of King Lycus, the wolf fire-god (*λυκος*), and it was there that they lost Tiphys (*τίφης*), their pilot, who was bitten by a snake and died This symbolic death tells us how the Argonauts ceased to worship the mother pool Tiphos (*τίφος*), the healing well springing up under the hoofs of the sun horse, which formed the sources of the parent rivers of the sons of the barley seed, the sacred pool of the

¹ *The Ruling Races of Prehistoric Times* Essay v, p. 426 Eggeling *Sat Brah* ii. 1, 2, 4 S B E. vol xii pp 282, 283

The worship of the Pleiades as the weaving stars seems to have arisen among the weavers who were united with the potters as the ruling races when the artisans were the organisers of trade It was the weavers and potters who were the sons of Shelah the son of Arpachsad or Arpa Kasad meaning the land of the conquerors (*kasidi*) the name given in the genealogies of Genesis to the land of Armenia and Shelah their father, is also called a son of Judah before his marriage to Tamar the date palm tree when he was the fire god the god of the sons of Caleb the dog See *The Ruling Races of Prehistoric Times*, Essay i, pp. 179-189 1 Chron iv 21-23, Genesis x 21-24

the sun-sorceress. She, disguising herself as an old woman, persuaded Alkestis, Eradne, and Amphinome, the daughters of Pelias, that their father, the son of the potter's clay (*πηλός*), would, if slain by them, be made young again by her magic art, and in proof of the truth of her assertion, produced a lamb from the caldron into which the daughters of Pelias had cast the limbs of a ram sacrificed by Eradne, the earth (*ἔρα*) goddess of the winter and mother of the coming spring. Having thus induced them to kill their father, Medea, when he was dead, instead of reviving him, summoned, by a signal torch, Jason and the crew of the Argo, who were hidden near the palace, to succeed to the throne.

This story tells us that the year of those who looked on the Creator as the divine potter was one of three seasons, which, in their revolving course, killed the father who had begotten them, the revolving pole, or the wheel of the potter. He, when he had finished his work, was succeeded by the sun-god, who, in the year of Jason and Medea, beginning with the summer solstice, marked its course round the eight points of the compass, the completed figure of the eight-rayed barley-seed. This new age, which united the monotheist creed of the worshippers of the polar star, whose year was divided into three seasons, with the dualistic faith in the sun-god, the revolving pole, and the year of four seasons of those who had changed the original dualistic parent-gods, the twins Day and Night, into the stars Gemini, the twins Kastor, the Akkadian Tur-us, or god of the pole, and Poludeukes, the much raining, the rain-god, who were on board the Argo, and the two children of Medea.

It is the story of the close of the epoch of the wheel-year, and of the substitution for it of one measured by the stages of the path traced by the moon and sun through the stars, which is told in the desertion of Medea by Jason, the dying sun, and of his love for Glaukē, the blue-eyed daughter of Creon, king of Corinth, the rising sun of the new age, who

the sons of the rivers, who worshipped the polar star, and it was she who made the healing sun god supreme god of the enlightened West, the god of the magic cup containing the immortal essence of life. This visit to the West tells us not only of the victory of Western over Eastern creeds, and of the opening up the stores of mineral wealth brought, in the Bronze Age, from the West to the East by the traders who superintended the working of the copper and tin mines in Spain and Cornwall; but also of the recognition of the apparently complete solution of the problem of the annual course of the sun which, by adding the solstitial to the equinoctial points, changed the computation of the year from that of Syria, Asia Minor, and Macedonia, which began the year of the votaries of the upright right angled cross, beginning with the autumnal equinox, to that of the people who constituted annual games in honour of their barley growing fathers, and made their year, like that of Egypt, Athens, and the founders of the Olympian Games, to begin with the summer solstice.

It is after the return to Iolchos that the myth of Jason and the Argo becomes one telling how the belief in the sun god circling the eight points of the compass in his yearly course succeeded that which looked on the Creator, not as the hidden power which made the seed to grow, but as the god who, as the creating potter, brought about the changes in the growth of all things endowed with life by moulding the clay of which they were made in the lunar months of gestation and the seasonal changes. It was this latter belief which is expressed in Egyptian theology by the six creating apes called Keftenu, or the Phœnician, and Uetenu, the apes of the green (*uet*) land, or India, which preceded the eight creating gods, first depicted as the apes, and afterwards as the eight mysterious spirits, headed by the Nun, or soul of life in water, who appear on the temple walls as frogs and snakes¹. The Jason myth tells us how the faith of the twin races in the anthropomorphic god was destroyed by Medea

¹ H. Brugsch *Religion und Mythologie der Alten Ägypter*, pp. 153 160.

the sun-sorceress. She, disguising herself as an old woman, persuaded Alkestis, Eradne, and Amphinome, the daughters of Pelias, that their father, the son of the potter's clay (πηλός), would, if slain by them, be made young again by her magic art, and in proof of the truth of her assertion, produced a lamb from the caldron into which the daughters of Pelias had cast the limbs of a ram sacrificed by Eradne, the earth (ἔρα) goddess of the winter and mother of the coming spring. Having thus induced them to kill their father, Medea, when he was dead, instead of reviving him, summoned, by a signal torch, Jason and the crew of the Argo, who were hidden near the palace, to succeed to the throne.

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was consumed on her wedding day by the burning of the garment made for her by Medea, the brilliant hues of sunrise and sunset. It was in these that the new sun, the sun maiden, married, in the Rigveda, to the male moon god of Northern mythology was, at her rising, borne in their chariot to her new home by her twin brethren, the Ashvins, the sun horsemen, who were the stars Gemini,¹ and the brethren of Helene, the Greek goddess of the dawn. It tells of a mythology which taught how Hera, the mother moon, the queen of the sky, and patron goddess of Jason, had to resign her dignity to the male moon and sun god Herakles, the son of Alkmené the moon bow (*alk*, ark) the crescent moon, whom she persecuted throughout his career. Herakles was the transformed fire god of the sacrificial fire wedded to Omphale, the navel, or the fire in the centre of the altar, who came from Crete to Delphi in the dolphin sun ship with the Dorian priests. It was they who depicted him in the Delphic Trisula placed over the gate of the temple as the Semite Ashera, or creating pole, the mast of the moon boat. It was these reformers who abhorred the aberrations of the anthropomorphic creed of the worshippers of the creating potter and the phallic god, and who were thus led to declare it to be impious to represent the Creator in human guise. The mystic creed arising from this doctrine, which succeeded that of the experimental physicians and the Western students of undisguised nature, represented by Jason and the crew of the Argo, came, like the more materialistic doctrines of the Herakles myth, from the East.² For Herakles was born at Tiryas, and was the



¹ R gveda x 85 8 9

² It was in Eastern India that the ritual of the altar representing the mother earth with the sacred fire in the centre originated and it was in its passage to Greece that the myth of Heracles which originally depicted the twelve months of the wheel year was moulded into that which makes him the righteous sun god by Kusho-Semite brains. This is shown by the epic of his Akkadian prototype Gilgamesh which in the close of the sixth book tells how

Grecian form of the Akkadian sun-hero Gilgames, and the descendant of Perseus.

Perseus was the son of Danae, of the race of the Dorian Danaoi, sons of Danu, the judge, who was, as I have shown in the earlier part of this Essay, the father-god of the worshippers of the pole-star. She was the daughter of Akrisius, the mountain-top (*ἄκρῖς*), the Akropolis of the mother-city, and the mother-mountain of the sons of Ararat. The father of Perseus was Zeus, the golden rain of the sunlit shower, and thus Danae was the mother-mountain of the land of Argos, made pregnant by the rain-cloud which encircled its top. His reputed father-land, Argos, shows by its name that the myth belongs to the series of the myths of the fish-father-god, who succeeded the fish-mother-ship, the dolphin, for the cognisance of the land of Argos was a fish.

It was as the son of the fish-god of a seafaring race, who made the ocean the mother of life, that the infant Perseus and his mother were placed by Akrisius in a box—the womb of darkness whence the god of light was born—and was thrown into the sea instead of into the river, to which the earlier mythologies, framed before the earth became the Kūshite-tortoise, with the mother-mountain in its centre resting on the primæval ocean, intrusted the father-gods of the sons of the rivers. Danae and her son were rescued by a fisherman Dictys—meaning the net. He is the mythological counterpart of the fisherman in the story of Sakuntalā, the bird (*sakuna*) mother of the Hindu Bhāratas or Bhārs, whose totem is the star-peacock, into which Perseus' father Argos, who became the star-watcher Argus, was transformed by Hera. It was a fisherman who found, in a fish he had caught

he refused the advances and despoised the allurements of the mother goddess Is tar, who had began her career by being the mother goddess of the matriarchal worshippers of the mother earth. See the passage, which contains a mythic history of the evolutions of national beliefs, translated by Dr. Sayce in the *Hibbert Lectures for 1887*, Lect. iv. pp. 246 248.

in the river, the jew ring given to Sakuntala by Dushmantā, the discoverer or unraveller (*mantā*) of hard sayings (*dush*), when her son Bhārata was begotten, and afterwards lost by her in the river. The finding of the ring made Dushmanta recognise Bharata as his son, and the story is reproduced in a variant form in the myth of Perseus, whose name denotes a kind of fish,¹ and who was the fish-sun god.

Perseus was the fish god whose worship as the river eel, the river Sal-fish fish, and the tank-fish Rohu of Indian mythology, originated, as I have shown, in India,² and who was borne in the ship of the mother fish, the constellation Argo, to Eridu, as Ia, the fish god, he thus became the parent god of the Persian kings, who, according to Herodotus, traced their descent from Perseus.³ The name is undoubtedly connected with the Vedic Parshu, meaning the ribs, or the sickle-shaped sword,⁴ the Harpe which Perseus got from Hermes, the fire god, and with which he slew the sea-monster who threatened to devour Andromeda, and the use of the Harpe, when compared with the story of Hermes and Argus, shows that the myth of Perseus belongs to the age when men ceased to measure time by the apparent movements of the stars, or by mythic conceptions of the sequence of time, and the seasons connected with certain stars or groups of stars, such as Draco, the Pleiades, Orion, Sirius, Leo, the Crow, the Cup, and Hydra, and to use as their guides, the stars shown by observation to lie so near the track of the moon and sun through the heavens as to mark the stages of their monthly and annual journeys.

These stars were the eyes in the peacock's tail of Argus, the star-watcher, father of Perseus. Perseus began his career as a sun-hero by taking from the Graiæ, the grey

¹ Chan, *N A*, 3 28, Liddell and Scott, *Greek Lexicon*, s.v. 'Perseus.'


² *The Ruling Races of Prehistoric Times*, Preface, p. xli, Essay I, p. 22, p. 285.

³ Herod. vii. 61.


⁴ Grassmann *Wörterbuch zum Rigveda*, s.v. 'Parshu.'


old women, the clouds, otherwise called the Gorgons, or storm-goddesses, the Harpies of the myth of Jason, the three seasons of the earlier year, their one eye, representing, in Egyptian pictorial mythology, the sun of Osiris, the barley-god. He exchanged it with the nymphs for the winged sandals worn by Hermes, the wallet (*κίβιστος*), the seed receptacle of the sun-god of the sons of the barley-seed, and the sun-god's cap of invisibility. With these he attacked and slew the Gorgons as they slept, and gave the head of Medusa, their leader, to Athene, the goddess of the Semite parent olive-tree, who made Kadmus, king of Bœotia. It was on his return from this feat that he freed Andromeda, the daughter of Kepheus and Kassiopeia. They were the king and queen of Æthiopia, the land of Abyssinia, colonised from Southern Arabia, the land of the Minyo-Sabæans, the irrigating race who formed the crew of the Argo, as the sun-ship of the dwellers on the shores of the Indian Ocean. Andromeda was chained to a rock as a sacrifice to the devouring sea-dragon which ravaged the country, the constellation Draco of the circumpolar stars lying in the inner circle, outside which are the four constellations called after Andromeda, her parents, and Perseus. This dragon—the Hindu constellation of fourteen stars, representing the days of the lunar phases—he slew with the Harpe, or crescent-moon.

Andromeda was engaged to be married to Phineus, whom we have seen, in the Jason myth, to be the sea-eagle (*φίλις*), and the victim of the persecutions of the Harpies, the vulture mother-birds, the Graiæ and Gorgons of the Perseus legend. But Perseus, unlike his mythological predecessor Jason, received no aid from Phineus, and obtained, as the moon-champion, the rule of the heavens, in spite of the prior claims of the parent-bird of an earlier faith. Perseus thus became the fish-sun of the race who worshipped the crescent-moon as 'the nurse of the young sun-god. Thus their theology differed from that of the twin-races, the Hittites.

or Khati, meaning the joined (*khath*) race, who made the six-rayed star, the solstitial sun and rain-cross, intersected by the equinoctial east and west line, , and the

crescent-moon, the symbol of the father-god and mother-goddess of heaven, the mother-moon ruling the months of gestation, their consecrated year, called by the Romans the annus, or ring. This star, drawn with the perpendicular instead of the horizontal line, the star sacred to the wor-

shippers of the pole-star  is still, as I have before observed, borne on the Turkish banners. It is this last star which is a direct descendant of the Egyptian five-rayed

star  of Horus, representing the solstitial sun and rain-cross and the gnomon-pole, and it is this star which is probably that of the six creating apes I have mentioned above, p. 208.

This myth of Kepheus, Kassiopæia, Perseus, and Andromeda is fully set forth in the four constellations called by their names, which follow in the order I have stated, Hercules, Lyra, and Cygnus, as circumpolar constellations, lying outside Draco. From a comparison of their position in the star-chart with the three grouped constellations they follow, and the star-myths of Hercules, the Lyre, and Cygnus, and the Perseus myth, it is clear that they both relate to a period in astronomical history when the sun-god, called Hercules, Kepheus, or Perseus, was represented as going round the pole, which is personified in the polar constellation called successively the Vulture, Tortoise, and Lyra. It is to the group of constellations supplying the pole-star that Cepheus belongs, for the stars γ and α Cepheus were polar stars from about 21,000 B.C. to 19,000 B.C.; and the polar star,

after it had ceased to be one of the stars in Cepheus, became successively a star in Cygnus about 15,000 B.C., Vega 10,000 B.C., two stars in Hercules about 7000 B.C., one in Draco 5000 B.C., α^2 Draco 3000 B.C., from whence it passed into the constellation of Ursa Minor, in which it now is.¹ The passage in Herodotus which tells us that Perseus was the totem-parent of the Persian kings, shows that the myth belonged to the birth-stories of a people who cultivated gardens and fruit-trees, for he goes on to say that the Greeks called the Persians Kephenes, a name which means the sons of the drone-bee (*κηφήν*), that is, the race who made their mother-prophets Deborah, the speaking-bee; and who, like the Northern sons of Odin, and the Ashvin worshippers of the Rigveda, attributed prophetic inspiration to the virtues of the mead distilled from the honey made by the garden or orchard (*κήπος*) bee. This was the race who became the Minyans in the Minyo-Sabæan confederacy of Southern Arabia, and the king of these united races was the Kepheus of the Perseus legend. His name is probably connected, not only with the Greek *κήπος*, 'a garden,' but also with the Greek Kebos (*κήβος*), of which there is a form Kepos (*κήπος*), the Latin Cephus, meaning 'a long-tailed ape.' This is the Indian Hanuman, the sacred ape which, to the present day, lives in the mango-groves or gardens attached to the temples in which he is worshipped. He is the Tamil ape, Kapi, who became the sacred ape of Southern Arabia, Phœnicia, and Egypt, called in Egypt by his Tamil name, and worshipped as the six and eight creating apes called Keftenu, the Western or Phœnician (*left*) apes, and Uetenu, or the apes of the green (*uct*) land of India, to the east of Punt, the Egyptian name of Arabia. Thus Kepheus, the ape king or creator, was the sacred long-tailed ape who was originally worshipped by the Turanian Gonds as Maroti, the tree and

¹ See diagram of the path of the pole, with the age of each successive polar star, as given in J. O'Neill's *The Night of the Gods* (Quaritch, 1891), 'Polar Myths,' p. 502.

wind god, and he represents the anthropomorphic creative power which succeeded the winds as the turner of the stars round the pole, and thus he is the god embodying the earliest conceptions of the individual creator, while, in his astronomical aspect, it is his constellation which furnished the two earliest of the polar stars, and we see how, in the evolution of guesses as to the explanation of the mysteries of creation, the creating tree ape of the matriarchal tribes of the South preceded the mother bird of the Northern Finns. It is these creating apes who are said, in an Egyptian inscription, to adore Ra in the language of Uetenu, or India.¹ The queen of Kepheus was Kassiopeia, the shining (Skr *kash*), the moon queen of the sun ape Andromeda, their daughter, the crescent moon, the wife of the fish-sun god, appears in pictorial astronomy as the maiden with the fish swimming close to her. This is the fish seeking to devour her, and in another form of the myth of her deliverance, where she is called Hesione, Hercules saves her, and slays the fish by leaping into its mouth,² thus showing that the myth belongs to the same series as that which, in Hebrew mythology, tells how Jonah (*Yonah*), the prophet dove of the sons of the fish god, was swallowed by the whale, and thus became the spirit inspiring the prophets who adored the sun fish Sal manu as the god of wisdom.

In the Perseus myth we also find a wonderful instance of historical evolution proved, like that of the history conveyed in the forms and uses of the cross, by mythic symbols. For Perseus, the fish sun god, is shown by his receipt from Hermes of the Harpe to be a direct descendant from the discovering (*ἔρμαιο*s) fire god. The original weapon or wand of Hermes was the fire drill, which became the magic staff (*ραβδος*) of Rhadamanthus, and the earliest form of the Zend

¹ H. Brugsch, *Religion und Mythologie der Alten Ägypter*, p. 153, see also p. 152.

² *Encyclopædia Britannica* Ninth Edition, Art. 'Andromeda' and 'Perseus' vol. 1 p. 22 xviii p. 560.

Baresma, the Hindu Prastara, the rain (*bar*) staff. But its Greek name as the special staff of Hermes, the Caduceus, shows that the origin of the conception of the sacred magic wand was the stem of the tree of life, for Caduceus is connected with the Greek Cados (κάδος), meaning 'a jar or pail.' And just as the Greek Rhabdos is reproduced in the Zend Baresma 'long as a ploughshare, thick as a barley-corn' cut off the tree of life,¹ so is the Greek Caduceus, the staff and jar, reproduced in the Sanskrit Drona, the cask or jar, called in the Brāhmanas Prajā-pati, or the supreme God Ka,² which holds the Soma, the sap or germ of life, in the Soma ritual. That the Caduceus was a symbol of vegetable growth is proved by Comte Goblet d'Alviella who, in his *Migration des Symboles*, points out that it is described by Homer as tripetalous (τριπέτηλος),³ and in this aspect it can be compared with the Celtic shamrock and the three-leaved plant with which Sigmund restores Sinnfiotli to life in the Nibelungen Lied

I have shown that the Caduceus, in its trident form, is a direct descendant of the Gond god Pharsi-Pen, the female (*pen*) trident (*pharsi*), formed by inserting an iron trident representing, according to the *Song of Lingal*, the male-god with his two wives, into the mother-jar, formed by the stem of a female bamboo.⁴ These converging authorities leave little doubt that the original single-stemmed magic wand became, in the later Trisūla, called the Caduceus, a tree-symbol, representing to the observing races, who made God the physician their supreme god, the growth from the seed of the dicotyledonous tree which had been, in earlier mythology, the sheath or jar of the female bamboo, in which

¹ Darmesteter, *Zendavesta Vendidad Fargard*, xix 18, 19; S B E. vol. iv. p. 209

² Eggeling, *Sat Brah* iv 3, 1, 6, iv. 5, 5, 11; iv. 5, 6, 4; S B E. vol. xxvi. pp. 318, 408, 410.

³ Homer, *Merc.* 530; D'Alviella, *Migration of Symbols*, English Translation, p. 227

⁴ *The Kaling Races of Prehistoric Times*, Essay III., pp. 193, 229, 230.

wind god, and he represents first form of the Pharusi Pen, the power which succeeded. This trident Caduceus shows how round the pole, flows from the seed, throws out first the two earliest concentric or cotyledons, between which the plumule astronomical times the male stem grows. The two primary the two became the encircling snakes of the Caduceus, rising evolution the hanging roots, the Echis or Ahi, the village snake, creates fertile ring of cultivated land surrounding the village throne, and the Naga, or cloud snake, of the rain worshippers. They curl round the stem like the roots and they grow with it from the seed, the jar of the mother sap or germ which was originally the tree-trunk, whence the seed drew its life. The Caduceus, with the two snakes' heads converging over the central staff, is therefore a form of the Trisula called by the Buddhists the Vardhamana, meaning the growing sign, and it represents not only the process of vegetable growth, as observed by the early tree-worshippers, but also the year of three seasons, and the father god with his two wives or mothers, the fostering primary leaves.

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form of that of Sigmund, the master smith, and Sigurd, the sun knight. When Galahad was chosen to be the holy sun knight, he, like Sigmund, who drew the sword of light out of the mother tree of the Volsungs, proves his birthright to the office by drawing the sword which no one else could move from a rock overhanging the Usk or water (*uske*), the parent river of the sons of Camelot. The rock in which the sword was fixed, and the churchyard stone from which Arthur, the ruling sun god, drew the sword, which proved his right to rule,¹ both take us back to the primæval legends telling of the birth of life in the creation of the fish god, and of the light registered by gnomon, the sacred prophetic stone. For the river rock, whence Galahad drew the sword, is the mother rock of the sons of the rivers born from the mother mountain the Hindu Adrika, meaning the rock whence the river-parent of the sacred fish, born from the seed of the creating god Vasu, sprang to life, and it was these sons of the rivers and the fish father, the eel, the Hindu Indu, the Finnic Ilja,² who used the gnomon stone, the Beth el, or prophetic stone, the parent of the church consecrated to God³ as a means of registering the passing time chronicled by the sun.

It was before Galahad drew the sword and began the adventure of seeking the Sang real, the germ of life, which was to be the seed whence the future year was to be born, thus completing the cycle of the achievements of Arthur and his sun knights, that he was placed in the Seat Perilous the seats assigned to the foremost of the sun knights, which was found to be inscribed with his name. After having drawn the sword of light, he received the invulnerable shield destined for him and marked with the red cross, the cross of the fire god of Syria, recording the blood brotherhood

¹ *Malory Morte d'Arthur* Bk. 1. chap. 11. Bk. x. chap. v. The Globe Edition pp. 29, 351.

² *The Ruling Races of Prehistoric Times* Preface pp. xli, xli. Aind or Indu the name of the eel totem of the Kharias is the root of the Sanskrit Indra, the rain god of the Rigveda meaning the sap (*indus*) of life.

³ The original gnomon stone has now become the church spire.

between the sun, the heavenly fire, and the earth.¹ The appurtenances of the sword mark the myth as having in its circuit back to the north traversed Euphratean and Indian lands, for the hilt of the sword, which, according to another story of its acquisition, Galahad alone could withdraw from its scabbard, was formed of two ribs, one belonging to the *serpent-mother of the Indian sons of the tree*, and the other being the *rib of the fish of the Euphrates, the divine fish-god Ia*, who came from India to Eridu, while the scabbard was made of *serpent-skin*. The girdle of the sword was made of the hair of the virgin-sister of Sir Percivale, the virgin-star and moon-mother, the Vestal virgin who guarded the national household fire.²

After he had been girt with the sword, Galahad received from a knight, who had been sent by God to give it to him, the white horse, the horse Grāni of the Sigurd myth, on which he was to start on the quest of the Holy Grail.³ Mounted upon it, he came to the hill-chapel, the Mount Hinda-fjall of the Sigurd myth, with the sacred mound on its summit, where he saw the Holy Grail borne by four angels, the fourth of whom placed the holy lance—the spear with which St. George, the red-cross knight of the upright right-angled cross, pierced the dragon or rain-cloud—upright in the holy vessel, containing the Grail or water and blood of life, the mist wreathing the top of the mountain, and it was there that in the mound sun-temples the gnomon lance was fixed. By the miraculous powers of the blood of the Grail on the point of this lance, which had originally been the magic wand, the maimed King Pelles was made whole again.

Galahad finally received the Holy Grail in the spiritual city of Sarras, the Tyre of the Phœnician Semites, the town of the rock (*tsor*) called Sarra and Sara by Ennius and Plautus, the holy land of the East, where the invulnerable shield of the rising sun was made, and whence the myth, in

¹ Malory, *Morte d'Arthur*, Bk. xiii. chaps. i. v.

² *Ibid.* Bk. xvi. chaps. iii. iv. v.

³ *Ibid.* Bk. xvii. chap. xiv.

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¹ Malory, *Morte d'Arthur*, Bk. I., chap. 111; Bk. XIII., chap. 1. The Globe Edition, pp. 29, 351.

² *The Ruling Races of Prehistoric Times*, Preface, pp. xli xlii. Aind or Indu, the name of the eel totem of the Khanas, is the root of the Sanskrit Indra, the rain god of the Rigveda, meaning the sap (*indru*) of life

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¹ Malory, *Morte d'Arthur*, Bk. xiii. chaps i-v

² *Ibid* Bk. xvi. chaps iii iv. v

³ *Ibid*. Bk. xvii. chap. xiv.

take care of his own soul. But while this and other forms of selfish isolation and love of personal distinction are the besetting sins of Northern individuality, despotism, tyranny, and stagnation are those of Southern collectiveness, and in studying the varying results attained by these two motive powers, and by the manifold influences of the past in human history, we find everywhere evidence that the web of national life is in all lands and climes woven of threads spun from Northern, Southern, North eastern, and North western intellects, forming apparently diverse but fundamentally similar patterns persistently reproduced by the 'roaring loom of time'.

ESSAY IX

HISTORY OF THE WORSHIP OF LA OR YAH, THE ALL-WISE FISH-SUN GOD, AS TOLD IN THE MYTHOLOGY OF THE AMERICAN INDIANS, SCANDINAVIANS, FINNS, AKADEANS, ARABIAN, ASSYRIAN, AND SYRIAN SEMITES, IRANIANS, HINDUS, CHINESE, AND JAPANESE.

IN the preceding Essay on the mythology of the Northern nations, I have shown that Northern beliefs in the divine creator started from the totems of the hunting tribes, who traced their descent from animals, and I have also in previous Essays shown that this totemistic faith culminated in the worship of the fish-god, the last national totem-parent who succeeded the sun-antelope, the father-god of the barley-growing races, who originally, like the Hindu Kshatriyas, who wear at their investitures the skin of the spotted deer, called themselves the sons of the deer.¹ But in the Scandinavian mythology, the evidence as to the evolution of the totemistic creed, which made animals the national parents, is obscured and half-obliterated by the anthropomorphic theology originating in the Northern attribution of supreme creative power to the god who miraculously produced fire from the flint, and the fire-drill and socket, who became the master-smith of the Kabiri. In the Hindu caste genealogy, the old animal totems still survive, but they are so much mixed up with totems derived from Southern tree and plant worship, and with the still more puzzling aberrations engendered when castes

¹ *The Ruling Races of Prehistoric Times*, Essay iii, pp. 284 302; iv. 374 376, 403

ceased to be brotherhoods claiming a common descent, and became associated trade guilds of potters, oilmen, weavers, and other names denoting a community of function, that it is impossible to frame a satisfactory account of totemism from caste genealogies without resorting to evidence less altered by national history than that to be found in India. It is only among the North American Indians, who say that they were brought to America by a man fish who became to the Mexicans the god Teo cipactli, whose full name was Hue hue-ton cateo ac-teo cipactli, meaning 'the fish of one flesh' that we find the totemistic faith and ritual still preserved in a less altered form than elsewhere and it is only in their mythology that we can trace the stream of national totemistic tradition to its original source. That the North American Indians belonged to a Northern race, who made their way to the Southern Hemisphere, both in America and Asia, is proved by the absolute identity between the national system of relationships of the Iroquois and Indian Dravidians shown in the tables of consanguinity in Morgan's *Ancient Society*, to co exist with the form of marriage which he calls Punuluan. This I have shown to be a union between alien races in which the bridegroom received the bride into his clan by making blood brotherhood with her, and marking the parting of her hair with vermilion a rite still preserved by all Hindu castes, except those who tie the hands of the wedded pair together with Kusha grass, or unite them by tying their clothes.¹ The identity of strain in the American, Indian and Hindu stocks is still further proved by the existence in both countries of tree totemism, in which tribal clans trace their birth to a tree and finally to plants, such as the reed and the ear of corn.

But though totemism gave birth to isolated tribes with shifting alliances, it never produced a national religion common to a permanent tribal confederacy. This was into

¹ Morgan *Ancient Society* Tabular Statements pp 420 447. *The Ruling Races of Prehistoric Times* Essay 1 pp 56 57 in pp 174 175

duced by the fire-worshippers and rain-worshippers, the first of these national creators tracing the descent of the confederated totemistic clans to the fire-stone, producing the heat necessary to sustain life, and the second to the mother-bird of the Northern agricultural races, who brought the spring rains which melted the snows of winter. That these two national parent-gods are worshipped by all the North-American Indians is proved by the elaborate reports published by the Bureau of Ethnology of the Government of the United States. These prove that the chief gods of all North-American Indian tribes are Tunkan (*Ingan*), the stone-god, to whom daily prayers are said, and Wakinyan, the thunder-bird, the god of war, to whom national sacrifices are offered.¹ The stone-god was originally the fire-making flint, which in the Gond *Song of Lingal* made fire for the Gond immigrants into Central India from the North-eastern Himalayas, before they learned to make fire by the fire-drill from the forest agricultural tribes they found settled in the country.² This god, who, with the mother-bird, united the totemistic hunters and the agriculturists of the North into the consolidated nucleus of a nation, is the god called by the Akkadians, Zends, and Hindus, the Shu stone, or the Salagramma, the begetter of life, found by the fire-god Adar in the mother-mountain.³ It is worshipped as the black stone of the Caaba at Mecca, and is the origin of the stone-gods of Arabia, and of all the Semitic races. The thunder-bird shows, in its Indian name Wakin-yan, that the cult was imported into America after the age which called the mother-bird the frost (*shya*) bird, the Shyena of the Rigveda, and the

¹ *Publications of the Bureau of Ethnology*, vol. x. Mallery on 'The Pictorial Writing of the American Indians,' p. 32. The sacred stone is the stone on which all Northern kings were crowned, the Scottish stone of Scone, which has become the Coronation Stone of the kings of Great Britain, and the stone still preserved at Kingston, or the stone of the king on which the Saxon kings of Surrey were crowned.

² *The Rising Races of Prehistoric Times*, Essay II, pp. 48, 49.

³ *Ibid.* Essay III., p. 144.

Saena of the Zendavesta, for it means the bird which brings to earth the Waka, or the mysterious germ of life, also called Takoo Wakan, or the living soul,¹ and this discloses a much more metaphysical frame of thought in the directors of the national faith who gave the name, than that which appears in the realistic name of the frost bird, the bird that brought down the rivers the irrigating waters released by the melting of the mountain snows in spring. That the conception of the mother bird as that which bears the germ of life was connected with the sorcery and magic introduced by the fire worshippers, who called their priests the Magi, is proved by the Ojibewa magic songs, which represent the thunder bird as flying into the arch of the sky, whence he inspires the Mide, or god possessed priests. This belief in the mother bird was, as I have fully proved, of Finnish origin. It arose when the Ugro Finns joined the Northern animal totemists, and it culminated in the worship of the mother bird of the Kushite race Gandhari, she who wets (*dhāra*) the land (*gan*), and laid the egg whence the hundred Kaurāvyā, otherwise called Kushika, or sons of Kush, were born. But the original faith in the stone fire god of the boulder stone as the chief fire maker, has, like the original belief in the mother bird who brought the spring, been altered by contact with the Southern cultivating races, who worshipped the mother grove first, and afterwards the mother tree, and it is this Southern influence which has converted the national fire stone into the sacred pole, which the nomad Indians carry about with them as their most sacred symbol, and keep in the consecrated tribal tent, oriented to the rising sun when the tribe is stationary, or in the direction in which they are going when they are on the march.³ This pole, among the Omahas

¹ *Publications of the Bureau of Ethnology* vol. x Dorsey 'A Study of Siouan Cults' p. 366

² *Ibid.* Mallery on 'The Picture Writing of the American Indians' p. 239

³ *Ibid.* vol. xi Dorsey 'Study of Siouan Cults, pp. 390 403 413

and Ponkas, sons of the corn-mother, is made of two pieces, taken from the stems of their mother-trees the ash, the Yggdrasil of the Edda, and the cotton-wood. This proves the magic-pole to be a direct descendant from the primæval sacred fire-drill and socket, which, in Hindu ritual, is made of the Khadira-tree (*Acacia catechu*), the socket, or mother of fire, and the Pipal-tree (*Ficus religiosa*), the fire-drill. But the Omaha-worship of the white buffalo-hide, as the totem equally sacred with the pole, is even more significant, as it is also connected with the making of the sacred tribal fire. Whenever a permanent village of earth lodges was established among the Osages and Kansa, seven sacred fire-places, whence the household fires could be lighted, were consecrated on the west side of the tribal circle, and among the Osages, seven, also on the east side, while the Kansa consecrated six. The sticks of these fire-places on the west side were laid by the chief of the Tsishu, or peace section of the tribe, and those on the east by the chief of the Panhuka, or war section. Each fire was laid with four sticks placed in the form of St. George's cross, the outside ends pointing to the four quarters of the heavens, and the sticks were all laid sunwards in the order of the deasil, so that the right side of the circling sun was next to the points of the cross. In laying the fire of the Tsishu, or peace section, the first stick laid was that pointing to the west, the birthplace of the young buffalo-bull, the north and east sticks were dedicated to the grey and large buffalo-bull, while the south stick was dedicated to the buffalo-cow, the mother of the western calf.¹ Thus the story told by the laying of the peace fire is that of the migration of the buffalo cow-mother from the South, to meet the buffalo bulls of the North and East, of whom the grey buffalo of the East, the bearer of the white buffalo-hide, was to be the father of the buffalo-calf of the West, as the laying of the sticks shows that the cross not

¹ *Publications of the Bureau of Ethnology*, vol. xi : Dorsey, 'Study of Siouan Cults,' pp. 381, 523, 525

only represented the four quarters but also the circuit of the sun round the heavens, it also proves that the people who made this fire-cross their national symbol worshipped the evening sun of the West, the sun of the Egyptian god Ptah, always depicted as a mummy or dead god. His name, and that of the Hebrew Japhet are both derived from the verb, *patah* to 'open, and mean 'the opener'. This was the sun sacred to the Semites of Syria, originally the sons of Din, whose land was consecrated to St George, and who began their day, as the Jews still do, at six p.m., the time of the equinoctial sunset. This Southern race, who measured time by the equinoctial day, and looked on the sunset as the time when it began, must have been one which lived, like the Indian Dravidian founders of villages, close to the equator. Thus they, like the Hindus of the present day, thought that the sun of day was their bitterest enemy, who, unless its heat is tempered by copious and seasonable rains, burns up and destroys their crops, and makes the land barren of life. They were the race who measured time by the twins Night and Day, and who first divided the day into minutes and seconds, using the duodecimal system of notation, whereas the Akkadians, whose system of notation was decimal, and based on the lunar month of gestation and the five fingers of the hand, divided it into watches marked by the dropping of water through the hole in the water clock bowl, a species of water sand glass, and by noting the positions of the sun's disc through the day. The Tamil population of Malabar have from time immemorial divided their day into 60 portions of 24 minutes each, called a Naliga,¹ thus producing, by a reversed system of notation the same number of 1440 minutes in the day as is given by our reckoning of 24 hours of 60 minutes each. It was from the use of the duodecimal system that the method of reckoning by fours called gundas, used by every coolie and tradesman throughout India, originated. These Indian Dravidian rice growers have, like the peace section of the American Indians

¹ Smeaton, *Primitive Civilisation* vol. 1 p. 547

always worshipped the buffalo, and sacrifice it yearly at the autumn festival of the Dasaharā, held in September-October, to the fathers of the race, and they still dance the dances called by the American Indians, whose tribal doctors are priests of the buffalo, the buffalo dance. The most archaic form of this dance among the American Indians, that of the Hidatsa, Mandans, and Winnebagos, is danced by the last four times in the month of May and early in June, and is called by them the dance 'instituted by women,' showing that it came down from the matriarchal times when women ruled the villages in partnership with the men, who were called their brothers. The time when the dance is held is that of the Indian Soma festival of Juggernath to the sun-god of the summer solstice. It is danced in a long tent from 50 to 100 feet long by 20 wide. The dancers, four men and a number of women, enter it from the east. Each woman brings in a handful of fine earth, with which they make two mounds like truncated cones, 4 inches high and 18 inches round. They place these between the eastern door and the fire, which is about 15 feet from the door. The men lay their head-gear and the claws and buffalo tails they carry on these symbolic representations of the two mother-mountains of the mother-goddess and the father-god, which appear in Hindu mythology in the two birth-hills of the Bhārata race, consecrated to the father and mother of fire, the bull Nanda, and Rā-dhā, the maker (*dhā*) of the sun-god Rā, and situated near Mathura, the sacred city of those who obtain fire by rubbing (*math*)¹

The dance is led by the men, who roar and tramp wildly, like buffaloes; and the women follow in single file, dancing a very peculiar shuffling step, in which, as described in the reports to the Bureau of Ethnology, 'the feet are kept nearly straight and the heels close together,' an almost exact description of the step danced by the Ooraon girls of Chota Nagpore, in the figure representing the treading down of the

¹ *The Ruling Races of Prehistoric Times*, Essay V, pp 452, 453

rice after it is sown. The buffalo dance among the Hidatsa and Mandans is followed by an orgy, in which only unmarried women join, similar to those of the village dances of the Ho-Kols in Chota Nagpore, but whether this orgy follows the Winnebago dance, the American Government Report does not say.¹

We have now to return to the laying of the Osage fires and to that laid by the Panhuka or warrior section of the tribe who had become amalgamated with the peace-loving buffaloes. In this fire the eastern stick is laid first, and the east wind and dark horned deer is invoked. The stick of the south is next laid to the white mother-deer without any horns, that to the west to the deer that makes a lodge, that of the settled buffaloes, and that to the north, and the north wind called *the pine wind, to the deer with grey horns, answering to the grey buffalo of the east of the peace section*.² This deer sun god of the fighting race of the North east is an exact counterpart of the Northern god Frey, the god of seed (*firo*), who fights, in the Edda, with deer's horns. He and his twin sister Freya, who wears hawk's plumage, which she lent to Loki, the fire-god, are the children of Njord, the god of the pole star of the North, who was sent to the Æsir from Vanir the land of love (*vana*), which I have shown in Essay VIII to be Asir Minor, in exchange for Hœnir, the sun god, the horse of light. Their mother was Skadi, the dweller on the mountains, the Akkadian Istar, daughter (*tar*) of the mountain (*is*), who skates on snow shoes, and who is the daughter of Thjassi, the eagle or vulture-god, the mother-bird of the sons of Mount Ararat and the Euphrates, the snow-bird of the Zend rain god Thraetaona.³ Here in American mytho-

¹ *Publications of the Bureau of Ethnology*, vol. xi. Dorsey, 'Study of Siouan Colts,' pp. 427, 505, 513.

² *Ibid.* p. 381.

³ Mallet, *Northern Antiquities*, Bohn's Edition, The Prose Edda, Part I 23, 24, 37, Part II 2 pp. 418, 419, 429, 460, 461, *The Ruling Races of Prehistoric Times*, Essay III, p. 247.

social guild, became the united sons of corn dwelling in the land of Poshai-yanne, the sun god, who, after his marriage, is slain like the sun god of each year, and who rises up again by the help of the feather of the eagle, the Phoenix bird which brings the young sun to life from the dead sun

The SIA story of the origin of this society of confederated artisans and husbandmen, traces the creation of the earth and its inhabitants, to Sus-sistinnako, the parent spider, who is an exact counterpart of the Hindu Kirat or Kirtidda, the Spinner, the constellation of the Pleiades, called the Krittakas, which also means the spinners, and was the mother of Ra dha, the maker (*dhā*) of Ra, the sun-god, while her father was Vrisha bhanu or Bhrika bhanu the ray (*bhanu*) of rain (*vrisha*) or fire (*bhriga*), the Greek *βροχη*, meaning rain accompanied by thunder¹. Thus, according to the Hindu myth, the thunder-god, and the constellation of the Pleiades were the parents of the mother of the sun-god, the pool whence the parent rivers rose, and the Pleiades were, as I have shown, the stars which ruled the year of the Southern Hemisphere, divided into two periods of six months, each measured by the motions of the Pleiades in November and April². The mother of the sun was originally the void of darkness, the Phrygian goddess, Baau, the Akkadian Bahu, and this, in the SIA myth, is the circular web Sūs-sistinnako, spun and divided into four compartments by a cross of meal, the St George's cross, denoting the earth in Chinese. He placed in each of the two Northern divisions of this cross a seed, and then sat down in the South-west quarter of the web, answering to the Indian Peninsula and Archipelago, where the Pleiades were worshipped as mother-stars, and which lies to the west of America. He then sang, and the two seeds shook like rattles, accompanying his song, and from them, after a while, were born Now ūt'set, the mother of the West, the mother of the buffalo race, who

¹ *The Ruling Races of Prehistoric Times*, Essay v. p. 151

² *Ibid* Essay II, pp. 123 ff

lighted their fire with the Western stick, used also to light the fire on the Hindu altar,¹ and Ūt'set, the mother of corn and of the deer-race of the East, who lighted their fire with the East stick. These three parent-gods exactly correspond with the Gond-god Pharsi-pen, the female (*pen*) trident (*pharsi*) the central bisexual-god Pharsi-pot, and his two tiger-wives, Manko Rayetal and Jango Rayetal, the outer prongs of the trident.² The creation by music is analogous to the Gond story of Lingal, the father corn-god, of the 'threshing-floor of Gonds,' another form of the sexless father-god the Ashēra or pole, which was, as we have seen, sacred to the Indians. Lingal is said to have played on his lyre with eleven strings, and to have thus made Rikad Gowadi and his wife, the parents of the forest-races, dance the national dances, and give their daughters as wives to the cultivating Gonds from the North-east, who made fire with flints.³

The two Sia-mothers of the West and East, inspired by Sūs-sistinnako, made the moon to rule the night, of black and yellow stone, turquoise and red stone, and the sun to rule the day, as the fiery globe we see in heaven, made of white shell, blue turquoise, red stone, and an abalone shell, or in other words made it to rise in the red-dawn, behind the mountain, born of the primæval ocean of the East, the home of the shell, and to pass through the blue sky of day, to the sea in the West, a picture exactly similar to that imaged in the story of Manu's creation. For in this, Manu, the thinker, the father of the dwellers on the new earth, sowed in the ocean of the flood, clarified butter, sour milk, curds and whey, and from this seed the mother-mountain Idā was born, first as the mother of the sheep, and afterwards of the cow-born people. The picture of the creation of the earth, as set forth in these stories, is clearly that of the mother-mountain, the rock yielding the fire-stone, of which the moon and the

¹ *The Ruling Races of Prehistoric Times*, Essay III, p. 166

² *Ibid.* Essay III, p. 193.

³ *Ibid.* Essay II, pp. 48, 49, 89

buffalo and deer race by eating the heart of the buffalo mother. For it was after the defeat and death of Now ut'set that, in consequence of the rise of the waters which flooded the nether earth and made it uninhabitable, that Sus'sistinnako placed the sun in heaven as the hunter sun, dressed in deer skins, with fringed skirt, deer skin leggings, and a kilt with a snake painted on it. He wore moccasins of deer skins, embroidered with red and yellow beads and blue turquoise, the sun and moon colours. He carried a bow in his right, and an arrow in his left hand, and a quiver of cougar skin hanging at his back. Like the Ya'ya, or symbolical sheaf, representing, as I shall show presently, Ut'set in the Sia ritual, he wore eagle and parrot-plumes on each side of his head, and the hair round his head and face is red as fire, and quivers as he moves. This is a complete picture of the red headed, hairy (*hadd-r*) sun god of the North, Hadding, after the sun god had been united with the deer god Frey, the son of Njord, the north pole, or pole-star. The yellow line round his mask shows him, as Mrs Stevenson says, to be the sun and rain god, that is, the god who succeeded the fire-god. His path through the heavens, as ordained by Sus'sistinnako, was from east to west, and his daily journey was divided into three stages, for his breakfast, dinner, and supper, the three strides of the Hindu sun god Vishnu.

This hairy sun god of the sons of the deer, who begins the day by lighting his fire in the east, is a clear reproduction of the hunter god Orion, the Wild Hunter of the North, who succeeded the Pleiades as ruler of the year, divided into the three seasons, indicated by the three stars in his belt. It was this star which, as I have already several times proved, hunted or drove the stars round the pole, indicated by the pole-star, which remained immovable. He was also the Akkadian god *Dumu zi* and the Egyptian *Smat* Osiris, both of whom as the star Orion, launched their year bark on the seas of time in the month of November, the month when the Pleiades

year began, and this boat is the moon hare, the constellation *Lepus* at his feet. Thus he hunts through the lunar phases of the twelve lunar months assigned to Orion the hunter, both in Hindu and German legend. It is after his twelve months hunting that he rests, as I have shown in Essay VII,¹ twelve days, according to the *Rigveda*, in the house of *Agohya*, the pole-star, and according to German acted legend, that he spends twelve days in revelling, and ends his revels by killing the deer, the old year he has hunted. In considering the evidence as to the home of the genesis of this conception of the year, the constant recurrence in the numeration, to the number twelve, must be noticed, and it must be remembered that, as I have shown in the beginning of this Essay, that the use of twelve, as a factor in measuring the night and day, is of *Tamel*, or *Dravidian* origin. Hence we see how the deer-hunter became the Hindu hunting god *Mriga-susha*, the antelope (*mriga*) head (*sirsha*);² who killed the dying year with his three-knotted arrow. The three stars in his belt, which became the three-knotted cord of the Hindu Brahmins, and

The story then goes on to tell of the matriarchal rule of the six women, who were left by Utset in charge of the six divisions of the world, and this division of the world into six kingdoms, recalls the sanctity of the number six, venerated by the Twin races, who believed in the divinity of pairs made the six Pleiades their mother stars, and called themselves the Ashura or worshippers of six (*ash*) gods¹. They were the people called Khati, in Assyria and India, a name which, like that of the American Indian Dakotas, means the joined (*khat*) people—the Hittites, who worshipped the Hittite and Cypriote six rayed star ✱, showing the pole of the Zenith and Nadir, intersecting the four quarters made by the solstitial sun, the sun that measured the year of the American Indians, and also that of the races who began their year with the summer, and not with the winter solstice, like those Greeks who measured time by the Olympian calendar, the year introduced into Elis by the twins Castor and Polydeukes, the Zends and Hindus who celebrated the Soma sacrifice at this season.

The state of society, ruled by the six matriarchal queens, is depicted in the Sia story by telling how the men left the women, and went to the other side of the river when the women quarrelled with them, because they insisted on sacrificing children to prevent a too rapid increase of the population, a reminiscence of the age of the yellow race, the Hittite Semites, whose ritual is represented in that of the Haramite Sabæan described in Essay vii². These were the people who made the original human pair, Adam, the father of the red race, and his mate, then parents and who, therefore, no longer called themselves the sons of animal totems, and it was they who offered children and human victims, in the burnt human sacrifices of the Arabs and other Semites, and in the children thrown into the mother river Gunga, by the Hindus, and

¹ *The Ruling Races of Prehistoric Times* Essay i. pl. 287-289

² *Ibid* Essay vi. pp. 55-56

who, as the Mexicans used to do, ate these sacrificed human victims,¹ thus showing that the sacrifice was a direct continuance of the primæval totem offerings. It was also this race which introduced the Meriah sacrifices of the Khonds.² It was during this separation, that is, when the rule of the world was divided between the northern patriarchal and the southern matriarchal races, that the women gave birth to the Skoya or giants, who were said to eat children, that is, to feed on sacrificed human victims. These cannibal children of the matriarchal women were the offspring of the marriages by capture between the Northern invaders and their alien wives, the Southern women. They were the Hindu Rakshasas, also called Ugra, the Hindu form of the Ogres of Northern mythology, who warred with the Southern agriculturists.

It was the sun-god who put an end to this period of anarchy, and permanently united the patriarchists of the north with the matriarchists of the south, by becoming, by Kochinako, the yellow virgin of the north, daughter of the spider-mother, and mother of the yellow race, the father of the dwarf twins, Ma'asewe and Uyunyewe. They were the dwarf childless and therefore sexless gods, who in all the mythologies of Europe and Asia, became the parent-gods of the yellow artizan races, the measurers, who in Asia Minor called themselves sons of Minos, meaning the measurer, and deified the judge Danu of the Jews and Akkadians, as the brother of Minos, Rhada-Manthus, he who divines by twirling (*math or manth*) the rod. They were, as I have shown, the twins Day and Night, born in Asia Minor on the river Xanthus, meaning the yellow river, in India, on the Yamuna, or river of the twins (*yama*), the children of Saranyu, the mother of corn (*sar*), who became the Zend, Yima, the tiller of the garden (*vara*) of God, the parents of the yellow gardening race, who, in the belief of all Asiatic nations, conquered the forces of destruction and death, by tilling and

¹ Pre-Rott, *History of Mexico*, Second Edition, vol. 1 p. 70.

² *The Ruling Races of Prehistoric Times*, Essay III, pp. 275-277.

called Hinda fjall, the deer (*hinda*) mountain, in the Nibelungen Lied, of which I have several times spoken, on which Sigurd, the rider of the sun horse, woke Brunhilda, the goddess of the springs (*brunnin*), from her winter sleep. Maaseve, the god of the year of the winter solstice, which superseded that of the autumnal equinox, as it had previously done that of the summer solstice, cut out the heart of the antelope he had slain, and scattered it to the four quarters of the heavens, which were thus consecrated to the new year. He decreed that in future, the antelope, that is, that the sons of the deer, should eat grass, which was to be developed into their national totem of the corn seed, and not devour men and animals, as was the custom in totem worshipping days.

This story of the antelope is clearly a Sias reproduction of the Asiatic legends of the antelope-god, the Semite Terah, the son of Nahor, the river (*nahr*) Euphrates, father of Abram, the sun god of the corn growing races, the Akkadian Dara called Ia, the house (*I*) of the waters (*a*), and the antelope (*dara*) of the deep, the antelope-father of the Hindu Brahmins, whose skin every Brahmin must wear at his initiation. It was the deer and the antelope which led the corn growing races from the mother mountain, down the fertile slopes of the river valleys and proved them to be well drained and suited for corn lands, by feeding there on the favourite antelope grass *Poa lynosuroides*, called Kusha, or grass of the sons of Kush, which will not grow on swampy wet soil. This grass became that of which they made their 'prastara' or magic rain wand, and its juice was mixed with their Soma cups of the seed of life (*Su*) which, with the sacred bread, were substituted for the animal totems, as the sacramental meal of the race regenerated by baptism in the running waters of life, drawn from the parent rivers.¹ It was these Kushite Semite sons of the antelope who, as I have shown, used the constellation Hydra, called by the Akka-

¹ *The Ruling Races of Prehistoric Times* Part I. Essay I. pp. 163-164
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dians, 'the divine foundation of the prince of the black antelope,' as the ruling star of the second season of the year of four seasons beginning with the summer solstice, which succeeded the year of Orion¹

The Sia dwarf-twins, after their victories, went round the earth attending rejoicings to celebrate their success, and found in their travels the honey whence mead, the sacred drink of the Hindu twin Ashvins and of the gods of the Edda, was made from the blood of Kvasir (the leaven) by the Northern dwarfs.² This was the age of the intoxicated priests and prophets who sought inspiration in strong drink, the age, as I shall show presently, preceding that of the Zend reformer Zarathustra, when Bhang, the Persian Hashish, was substituted by the sons of the fish-god for strong drink, as the giver of the seeing-eye, which enables the inspired teacher to see into 'the life of things,' and when the drinking of intoxicants was forbidden as a degrading habit. The twins gave their sacred honey-drink, the Hindu Madhu, to the two families who received them hospitably—one among the Orabi, and one in the Kat'suna or totem village. They told them to leave their homes and take refuge in a neighbouring round-house, the round houses which, in the Bronze Age, replaced the long houses of the Neolithic stone period. Those who had refused hospitality to the twins were turned into stone, and their spirits went up to heaven as that of the Piñonero, the Canada jay, hated by all hunting Indians. This was the bird of the Piñon-tree, down which the twins had come from the eagle's nest.

It was after the destruction of the race who worshipped animal totems, that the Sia twins again went up the rainbow-bridge to their father, the sun, who placed them in the Sandia mountain, the sacred central mountain of the next race, the Kushites, gathered round the mother-mountain of

¹ *The Ruling Races of Prehistoric Times*, Essay iv, p. 370; see the whole dissertation on these two years, pp. 357-372.

² Mallet, *Northern Antiquities*, 'Prose Edda,' Part II 3, 4, pp. 461-463

sun shining on the eight quarters of the world known to the maritime traders of the East. It is still more distinctly depicted in the Japanese enclosure of the deity Haya Suga no Wo-no-Mikoto in the place of Suga, the reed parents of the sons of the rivers, in the holy (*idzu*) land of Idzumo, the holy one. This home of the sun god of the sons of the reeds is surrounded with 'the eight sided, holy quarters fence,' and these eight sides or regions are, in Chinese mythology, the eight sided 'fang' on the back of the divine tortoise. This land, again is in Japanese mythology, as in that of the Sia, the island home of the creating twins sent by the Kami (upper) gods to 'make, consolidate, and give birth to' the land of Japan. Their names are Izanagi and Izanami, the soliciting (*izananu*) male (*gi*) and female (*nu*), and thus they, like the Greek Apollo and Artemis, are of different genders. They created the land by churning the ocean with the divine spear, the magic pole of the American Indians, as the Hindu gods churned it with Mount Mandara, the first conception being derived from the creating fire-drill, the second from the creating mountain which collects from the ocean the run which is to water the earth and make it fruitful. It was from the curdled ocean foam, dropped from the spear of the Japanese twins, that the island home of life, Onogoro, meaning the 'self curdled' was formed round the north pole. It was on this island that they raised the eight sided Suga or reed palace of the sun god, on one pillar supporting the roof, the rotating pole, and fenced in with the fence of eight clouds and it was in this palace that the creating high (*taka*) god, Takehaya Suga, placed the first man Ashi Nadzu Chu, the father reed (*ashi*) stroker. This churning with the spear, the father of the father reed, is exactly similar to the symbolical churning in the Sia rain ritual, where the priest stirs the holy water in the cloud bowl, into which *Tochan-tiwa* used to produce suds, has been dropped with the sacred reed, the Baresma, or rain reed (*bares*) of the *Zendavesta*, 'long as a ploughshare, and thick as a barley-corn, till suds,

the curdled ocean-foam of the Japanese story, have been produced. This is sprinkled on the altar and all who take part in the festival, beginning with the women and ending with the white bear consecrated to the sun of the North and West, and the parrot, who is placed on the top of the altar as the mother-bird of the forest races¹

It was the creating twins, a brother and sister, like the Japanese, and not two brothers, as the Sia twins, who, according to the Peruvian myth told by Garcilasso de la Vega, were sent down by their father to the marsh-reeds, the birthplace of the sons of the rivers, near Titicaca, and he gave them a golden rod, the magic pole which was to show them, by entering the ground at one push, where they were to establish the court of the Inca children of the sun. It was these twins who were further, according to Japanese theology, the Passive and Active Essences, the fire drill and the fire-socket, who were developed from the three supreme Kami, or heavenly gods who dwell in the pole-star, the three weaving sisters of the Chinese in Lyia, and who are called Ame-no-Minaka Nushi, lord of the awful centre of heaven, Taka Mi-Musubi, and Kamu Mi-Musubi, the ineffably-begotten height (*taka*), and the ineffably-begotten Kami, or upper god². These stories, when translated from their mythical form, and compared with the conceptions of the twin fire-sticks, the twin-children of Saranyu, Dawn and Night, whose father was Vivasvat, the god of light, with two (*ṛi*) forms (*ṛas*), and the children of the wolf-mother, Leto, Apollo, the

¹ *Reports of the Bureau of Ethnology*, vol. xi Stevenson, 'The Sia,' pp. 82, 83.

² J. O'Neill, *The Night of the Gods*, vol. i 'Axis Myths,' pp. 31, 32, 35, 37, 62, 63, 169, 224. This island myth is also, as Mr. O'Neill points out, reproduced in the Greek myth of the birth of the island of Delos where the second avatar, or birth of Apollo and Artemis took place. It was the centre of the Cyclades, so called from the *κύκλος*, the circle or wheel. It was raised by Poseidon by his trident, symbolising the growing plant, from the ocean, and was called Ortygia the island of the quail (*ὄρτιξ*) which is shown by its Sanskrit form Vartika to be derived from *varṣ*, 'to turn' as the quail by his migrations shows the turning of the year.

ing In the Sia ritual, the sacred water is twice given to the worshippers, beginning with the women, in an abalone shell, first, after the fourteen goulds filled with the sacred water have been, during the singing of the fifth stanza, poured into the medicine bowl by the Yanit siwittanni, and before the corn meal and pollen have been sprinkled on it while the sixth stanza is being sung, next, after the six pebbles have been dropped in, during the seventh stanza, and after the suds already described have been produced by the reed and sprinkled on the audience, and the sacred dances have been danced by the men and women dancers In this ritual the use of the abalone shell, like the conch shell of the Hindu Vishnu, shows that it was framed by a maritime people, and the confession of sins which preceded the Greek Eleusinian mysteries, and which does not appear in Mrs Stevenson's account of the Sia, is shown by Prescott to be part of the Mexican ritual¹

The sprinkling of the corn pollen, or the life giving water, shows that the ritual dates from the age when the worship of the date palm, the tree of life of the Babylonians and the trading Shus of Western India, the tree which only fruits when the flower of the female tree is fertilised with pollen from the male tree, succeeded that of the earlier Syrian and Hindu fig tree This mother tree was, in India, that of the maritime traders, worshippers of Balaram, son of Rohini, the red cow, the star Aldebaran, whose cognizance was the date palm, and it was the mother star Aldebaran which was worshipped by the Sabreans of Southern Arabia, while the date palm was the parent tree of the Zend neophytes who made their Kosti, or sacred girdle, of the fibres of its leaves This was the race which succeeded the Khati or Hittites, the rulers of India, who worshipped the ass as their totem, for Balaram is represented as slaying the ass, and thus making the red cow star the national guardian star These new rulers, the sons of the sun horse, called also the Ikshvaku, or

¹ Prescott *History of Mexico* Second Edition vol 1 chap 1 pp 56 57

sons of the sugar-cane (*iksha*),¹ were the Yadavas, who succeeded the Turvasu, or people whose god (*vasu*) is the revolving-pole (*tur*), and whose bright god (*deva*), was Ya, that is, the fish-sun, the Ia of the Akkadians and the Yahveh of the Jews. It was his followers, the sons of the seed, the eight-rayed star, and of the palm-tree, who became rulers of the maritime commerce of the Indian Ocean and the Mediterranean, which had been founded by the twin-races the Turvasu, who, as I have shown, derived their system of measuring the twenty-four hours of the twins Day and Night, from the people of the Malabar coast who divided them into sixty Naligas of twenty-four minutes each. They were the people called Tursena and Tyrrhenians in the Mediterranean, and Tursha by the Egyptians, who introduced the Dravidian custom of common meals throughout all the countries on the Mediterranean coasts, including Carthage.² It was these people who diffused the worship of the bailey and the mother-sheaf, a custom preserved among the Sia in their Ya'ya, or image of Ūt'set, worshipped at the rain-festival of the Sia snakes, which she left behind her when she went away from the earth, before the birth of the twins. The Ya'ya were made of an ear of Indian corn, crowned with eagle's and parrot's feathers, and placed in a basket woven with cotton-wool. They were renewed every four years, the term of the national Mexican cycle, and the seeds of the ears were sown as the sacred national crop. This symbol proves that the corn-growing races were sons of the parrot of the forests, and of the mountain-eagle; and the cotton is an Indian plant, as the parrot is an Indian bird. The name Ya'ya, or Tarriko, is similar to that of the Hindu Yayati, father of the twin sons of Devayāni Yadu and Turvasu, and the name of Yadu, the holy (*du* or *duga*) Ya, is certainly that of the fish-god Ia.

¹ *The Ruling Races of Prehistoric Times*, Essay v, pp. 446, 466; Essay iv., pp. 404, 405.

² *Ibid.* Essay iii., pp. 293, 297, 298; *Ann. Polit.* ii. p. 11; vi. p. 5.

south, ruling the year in the winter absence of the sun is the Esthonian Porga Neitsi or hell-maiden, dwelling below the earth, who was beguiled of the ring which Sakhr stole, by the youth who slew the frog sun by its help, and who could fly while wearing it on the little finger of his left hand¹ She was also the Dolphin, the fish mother of the sun-fish, who ruled the heavens while he was borne in her womb. On losing his ring, and thus becoming vanquished by the mother-bird of the pole star, Solomon, the winter-star of the South, was reduced to beggary, that is, was made powerless, but, after forty days, the number sacred to Ia, the sun-fish of the winter rains, who rained forty days and forty nights,² Sakhr fled, throwing the ring into the sea, whence the young sun-fish rose, and thence as in the other stories of the loss of the ring, it was recovered by a fisherman from a fish. This was the magic ring which has become the fisherman's ring, placed as the ring of marriage on the finger of the Pope at his consecration, and broken at his death. It was originally the plain wedding ring, the ring of ten lunar months of gestation, the annus of the Romans, and afterwards became the lunar-solar ring of recurring months forming the year, beginning with the emergence of the sun from Aquarius in November, and his return to it again at the same season. This is the masonic ring bearing a stone on which is inscribed in a circle the two equilateral triangles which formed the thunder bolt of Vishnu, but in this ring the triangles are not joined as in the thunderbolt by their apices, to form the year of the dwarf

twins, but are interlocked thus,³



to represent the

double path of the solstitial sun. This is the masonic sign

¹ Kirby, *Hero of Esthonia* (Nimmo and Son, 1894), vol. II pp. 240 ff.

² Genesis vii. 12.

³ The figures in this diagram are not in the masonic sign, they are merely placed in it to show that it is the sacred symbol of the nine spirits of heaven, the square of the original sacred triangle, the sign of the year of three seasons. The two interlocking triangles are a sacred symbol on monuments of the Bronze Age. Boyd Dawkins, *Early Man in Britain*, chap. x p. 378.

of the temple-building sons of the fish-god, who completed the measurement of the year, begun by the triangle of the three seasons. It is the figure of the tortoise earth, as described by the Hindu astronomer Varāhamihira, with the land of Panchāla the Gangetic Doab, ruled by the Srinjayas or sons of the sickle (*sriṇu*), in the centre. The sacred land of the Pāndavas, who instituted the year of the fish-sun of thirteen lunar months, the corn-land of the Sia-god Poshaiyāne. This ninth land, added to the eight originally forming the eight-rayed star, completes the number nine, the number sacred to the Akkadian Igigi or spirits of heaven, and to the Hindu god Vishnu. In masonry it is the sign of the Royal Arch, only allowed to be worn by the most advanced masons. It represents the corn-land in the centre, watered by the irrigating waters, the home of the fish sun, and this land is flanked by the two sacred door-posts, the two St. Andrew's crosses, denoting it as the sign of the year of the two solstices, and the two triangles, the six rabbit-sticks of the Sia twins. This ninth centre-land is the key-stone of the converging arches of the eight-sided temple which form the dome, the sacred symbol of wisdom, the dome of the great Cathedral of St. Sophia, at Constantinople, and the Pantheon at Rome, from whence was taken the pattern reproduced in St. Peter's. The young fish god, when he gained the year-ring, became ruler of the year of the race, who looked on the god of light, who directed the course of the sun, which made the seed to grow and ripen, as a father-god more powerful than the invisible god of the revolving pole, the god Ka, who planted in it the germ of life. It was then that he sent his Wazir, Asaf, the son of Barkhya, the lightning (*barukh*) god, to arrest Sakhr, and that the fish-sun, who circled the heavens in his annual course, deposed the mother-bird, the pole-star, from the rule of time. It was then that the year was changed from that of the revolutions of the oil-press, the year of twelve months, of three hundred and sixty days, described in Essay VII,¹ to that of three hundred and sixty-

¹ *The Ruling Races of Prehistoric Times*, Essay VII, pp. 7, 61.

seventh day of the Feast of Tabernacles.¹ They formed the god invisible to mortal eyes, whose existence was only known through the revolutions of the pole, which he turns while dwelling in the cloudy canopy of the mountain mist, the inner chamber or shrine, the naos of the eight-sided palace of the god of the tortoise-race. These two united divine essences are the two creating or soliciting (*izanau*) twins of the Japanese, Izanagi and Izanami, the artificers of the three Kamí, of which I have already spoken, the Chinese Yin and Yang,² the ever-revolving day and night calling on all the powers of nature to contribute their due share to God's unceasing work of creating, reproducing, and sustaining active and progressive life.

The middle fire of the three, combined to make the bi-unc creator, the twin (*jama*) fire of Jamāsp, was that which is said in the Bundahish to have specially helped Kai-Khusrib, the Pahlavi form of the divine king called in the Zendavesta Hushrava,³ king of the Hus or Hushim, sons of Dan, who united the Aryans in one kingdom, and destroyed the idol-temples on the Chaēchasta Lake, the modern Urumiah in Adarbaigan (*Baku*). Hushrava, who is thus identified with Vistāspa, is the king Sushravas of the Shus in the Rigveda, who conquered (1) Kutsa, the priest and earthly representative of the god Ka of the Purus, the indwelling soul of the seed, who was, as I have shown, superseded by the creating sun-fish-god, the substitute for the seed-life hidden in the

¹ *Rabbinical Comment on Genesis*, by P. J. Hershon, 1885, pp. 138, 302; J. O'Neill's *The Night of the Gods*, vol. i. 'Axis Myths,' p. 238. This god Hu, the Hu *kairya*, or active (*kairya*) creator of the Zendavesta, and the Hu of Jewish liturgy, furnish an actual demonstration to be added to that given by the sacred shirt of the Parsis and the ephod of the Jews, proving how the Parsi religion developed into the Hebrew worship of Jehovah. The Egypt out of which the Jews came to Palestine through the wilderness was in the original myth Persia, the land of Manna.

² O'Neill, *The Night of the Gods*, 'Axis Myths,' p. 38.

³ We see here an actual instance of the Pahlavi Khu becoming the Zend Hu, thus proving that Hu is Khu, the bird.

plant, the living son of god. The Purus, again, are the clan of Zarathustra, the son of Purushaspa, (2) Atithigva, the coming (*gr̥g*) guest (*atithi*), a name of Divodāsa, the solar god of the twin races before the birth of the fish-sun, whose name is paralleled with Hvōgva, or Shūgva, the coming (*gr̥v*) Shu, the new begetter; (3) Āyu, the son of Puru-ravas, the thunder-god, and Urvashu, in the form of the moon-goose swimming on the Plaksha lake, showing that the myth belonged to the age of Kana, the moon-goose, of which I have already spoken. Sushravas was thus the sun-god who superseded the god Ka and the thunder-god, and the moon-goose, who measured time by the seasons, and the lunar phases marking the period of gestation. He was, in the Genesis genealogy of the kings of Edom, the land of the red (*edom*) man, the third king Husham, of the land of the Temanites, that is, Southern Arabia (*Tema*), the home of the sons of Rohini, the red cow, the star Aldebaran, the men born of the Akkadian Te, called in the Assyrian Temennu, or 'the foundation of life,'¹ and its ideogram means 'the lord of seed.' Thus Jamāspa, the twin-horse (*aspa*), was the counsellor of the conquering king, who was first the rider on the sun-horse, and afterwards the sun-fish, the all-wise ruler of the sons of the seed, the eight-rayed star, the sign of god and seed in Akkadian and ancient Chinese. This god of the Bāhrām fire of the two bi-une essences of the Phœnician mother-goddess, the darkness or void, the sun of the West, and the father-sun-god Rai of the East, the god of the Wends, was the god of the living soul of life, the Soma brought from heaven by the mother-bird to Kadrū, the thirteenth wife of Kashyapa, and the final month of the year of the fish-god, the Ia, or house (*I*) of the waters (*a*), who became the Nun, the sacred fish, the invisible god of light hidden in the mists, worshipped as the supreme god by the Akkadians, Egyptians, and Semites, the god whose

¹ Rigveda: 53, 9, 10; *The Ruling Races of Prehistoric Times*, Essay iii, pp 211, 212, 228, 240, 274

(*sin*) and the lion (*sinha*), the sons of the lion of the tribe of Judah, the Yadavas, who completed the reformation of the Indian ritual begun by the earlier Vaishya, sons of the fig tree, and of the twin gods, the Turvasu worshippers of the revolving pole (*tur*) Sharyazad's sister, Dunyazad married Zaman at the end of the thousand and one nights, during which these stories were told, and the two sisters inaugurated the age which substituted learned Northern women for indigenous wives, and made the endogamous marriages of the North to take the place of the exogamous unions of the South among the ruling races of the land. A similar transition stage from exogamy to endogamy is marked in India by the marriage rules of the Kocch Rajbansi, the great agricultural caste of Eastern Bengal, who are not divided, like the exogamous castes into distinct septs, but are all the children of Kashyapa, the legendary father of the Kushite race, born of Gandhari, the mother bird who laid the egg whence all the sons of the tortoise Kush issued. These, as I have shown, became the Ants, who measured time by the periods of seven days, the Myrmidons of Greece, and the Vamra of the Rigveda, born of the egg shaped tortoise earth commemorated in Grecian legend as Egina, the tortoise island ruled by the fish seal king Phokus.¹

Though the Kocch Rajbansi profess to disallow marriages between those nearer than seven generations on the father's side and three on the mother's, they are very lax in the observance of this rule and prefer to marry neighbours rather than go away from home to seek a wife. While the exogamist castes marry by the bridegroom marking the partings of the bride's hair with the red mark of Sindurdan, and thus making blood brotherhood with his alien wife, the Kocch agriculturists who are already clan brethren, as well as the Savars or Suvarna, the race (*varna*) of Shus, sons of the bird (*khu*), and also of the fish antelope (*rishya*) Sal rishi, marry

¹ *The Aryan Races of Prehistoric Times* Essay vi pp 523-524

² Risley *Tribes and Castes of Bengal* vol. i 'Kocch' p 494

by uniting the hands of the pair by the bond of Kussha grass.¹ These customs conclusively prove that the substitution of endogamous for exogamous marriages was begun by the sons of the antelope, whose southward career, led by the Kussha grass, I have so often traced in these Essays. It was they who introduced the custom of calling the dead ancestors, who had always been worshipped by all the Southern sons of the Pleiades, to sit on the Hindu sacrificial ground on the sacred Kussha grass, and eat the rice and barley offered by their descendants who grew the Southern rice and the Northern barley.²

The greater laxity as to consanguineous marriages which distinguishes the pastoral Arab Semites from the Hindu tribes, who were both cattle herdsmen and agriculturists, proves that the former people had retained more of the original Northern customs of the race who looked on inter-tribal and consanguineous marriages as a duty, and who were most anxious to keep the blood of the tribe pure from outside contamination. It was this feeling which prompted the writer of the Semite history in Genesis to tell how Rebekah preferred that Jacob should seek a wife among his near relations, both on the father's and mother's side, rather than marry among the Hittite daughters of the land of Canaan, and it was the same reason which gave birth to the law that Persian and Egyptian kings should marry their own sisters.

In order to trace out clearly from local evidence the chronological epoch when the composite city and village building traders of South-western Asia were first ruled by Northern invaders, who had the political wisdom to leave the old institutions intact, and to content themselves with the exaction of tribute as their payment for maintaining law and order throughout their vast dominions, we must turn to the early histories of India and the countries bordering it on the north-west, called in the *Arabian Nights* the kingdoms of Shahryar

¹ *The Rising Races of Prehistoric Times*, Essay III., pp. 174, 175, 280.

² *Ibid* Essay II., p. 130; III., p. 207; IV., p. 401.

This story of the birth of the gnomon sun god, from the nuts of the garden fruit he ripened, assumes another form in the Akkadian genealogy of Gud Ia, the Patesi, or priest king of Telloh, whose name, meaning the bull (*gud*) Ia, proclaims him to be a parent god. The inscription on his statue describing his parentage says, 'Mother I had none, my mother was the water deep, father I had none, my father was the water deep'.¹ This proves that he was the son of the flying bull of light the Kerub of the Assyrians and the Gudura of Hindu mythology, who had become the son of the sea, the fish god Ia. The Semite flying bull of the Assyrian sons of the wild cow, has, as his colleague, the flying ram of the Greek story of Jason, the father of the children of Rachel, the ewe. These latter were the prophet race of the sons of Joseph, from the root *asip*, 'the diviner,' the father of the Babylonian Asipu, the god of the oracle spoken by the prophetic gnomon stone, and his priests, inspired by the divine Bhang of Zarathustra. This god of the oracle was throughout the ancient world, both in Delphi and Assyria, the fish god, and his worshippers, the new conquerors, who founded the more spiritual prophecy of the age of moral regeneration, were not only, as their predecessors were, sons of the barley, but also sons of the sheep, the paschal lamb of the Jews. It was under the guardianship of the ram, the constellation Aries, that the young fish sun left his nurse, the moon, in February, and proceeded on the independent course he pursued during the last ten lunar months of his annual existence,² and the ram was the sign of the god Ia in early Akkadian script. But these inspired prophetic sons of the ram had been first the warrior sons of the deer, who became, as the fighting men of Judah, sons of the moon lion, a genealogy which, as I have already shown, proves them to have been sons of the parent of fire, who was the dog first, and afterwards the lion, the constellation Leo, the Iig of the Akkadians, meaning both

¹ Hommel *Geschichte Babylonie 511 Assyrien 5*, p. 329.

The Aulic, Rulers of Prehistoric Times, Essay iv pp. 374-394.

dog and lion. It was these people who made their king and father the Patesi, or priest king, of their confederated armies, and who, by this new creation, superseded the old professional rain makers and territorial priests, who were elected, like the Hindu Ojhas, the men of knowledge (*odh*), and the Ooraon Pahans from the priestly families of each district or parish.¹ This change caused the popular discontent expressed in the denunciations of the innovators in the Zendavesta, and in Hindu folk mythology. They were the great building race of antiquity, the bearded rulers of Telloh, sons of the bearded white Mexican god Quetzacoatl, the 'feathered twin or serpent,' the flying dragon of the Chinese, who appears in the American rock sculptures in Illinois, as the Piasa, or bird 'which devours men,' who had a bearded human head, deer's horns, wings, and a body covered with scales, and ending in the caudal tail of a fish.² It was they who framed the Akkadian year, beginning with the months of the two foundations (*te te*), and of the pair of bricks (*Masmas*),³ and ending with the Baraziggur, the altar of the Almighty, on which Abram offered up the totem ram, in lieu of his son Isaac, the ear of corn. They changed the stars of Gemini, which, in the Hindu constellation of the Simshumura, the dragon, were the physicians whose hands turned its fourteen stars round the pole,⁴ into the two foundations, the pair of bricks, and the two pillars or door posts. These formed the Bab el pr gate (*bab*) of God, the entrance of the earthly temple. This, in its earliest architecture, was, as we see from the temple of the pole star worshippers, described in Essay VIII, placed in the south of the building. It was from the South, the home of the mother buffalo of the West, that the worshippers passed into the temple, guarded by the sun

¹ *The Ruling Races of Prehistoric Times* Essay II pp 76-9.

² *Publications of the Bureau of Ethnology* vol. x. Mallery, Picture Writing of the American Indians. Fig 40 p 70.

³ *Mas* also means an antelope.

⁴ Sachau's Alberuni's *India* vol. 1 chap. xxv p 242.

seasons of the year, and the path of the sun mare, who fills the springs with living water, the water goddess worshipped as Dharti, the wet (*dhar*) mother, by all Hindu Dravidian tribes. He next went to the mountain of the North, consecrated to the pole star, the dark warrior who lights up the northern night without ever setting, there he learned the secret of the upright right angled cross, marking the four quarters of the heavens by which the annual course of the sun can be measured, and times calculated more certainly than by the flight of birds and the prevalence of winds, indicating the seasons. It was when he was armed with this knowledge that he could enter the gate of heaven, guarded by the western and eastern sun, and study the secrets of solar astronomy, passing also to the central mountain of the world, where he found the king of life, and learned from him the past history of the world.

This king Janshah, who told his story to Bulukiya, was the son of the king of Kabul, the mother land of the Kushite race, where their father Kavad was found in the reeds of the river, called in the Zendavesta Hactumant, the modern Helmund, on which Kandahar stands, and where Gandhari, the bird mother of the Indian Kushika, laid the egg whence the race was born. His mother was the daughter of the king of Khorasan, the centre of the seven Iranian kingdoms, so that Janshah was the heir of the seven kingdoms of Persia, ruled by Susi nag, and of the seven Naga or Kushika kingdoms of India, and the era marked by his birth was that of the confederacy of the sons of the bull of the East, called Ira in Persia, and the Hindu Go, the cow, both being united under the common form Gud, the Akkadian bull, father of the Lu gud, the race (*Lu*) of the bull (*gud*), meaning the fair Northern people, and his history tells the story of their southward march.

When Janshah grew up he, one day when hunting, chased a gazelle which led him to the sea, where the gazelle took refuge in a fishing bark, in which the whole party went to an

island they saw in the distance. On their attempting to return they were driven by the wind into mid-ocean, passing by two islands till they came to a third, and living, during the voyage, on the flesh of the gazelle. The gazelle was the sun-antelope Dara of the Akkadians, a form of the god In, Terañ of the Jews, the son of Nahor, the river (*Nahr*) Euphrates, who led the Semites, as the sons of Eber and Joktan, or Jokshan,¹ from the land of Armenia, called in Genesis Arpachšad, that is, Arpa-kasidi, the land (*arpa*) of the conquerors (*kasidi*), to the sea by the Euphrates and Indus. This sun-antelope was, as Hindu mythological astronomy shows us, the star Orion, called Mriga-sirsha, the deer's (*mriga*) head (*sirsha*), father-star of the sun-worshipping Brahmins, and the star which, in the cosmogony of the worshippers of the pole-star, was thought to lead the stars during the year of three seasons, the three stars in his belt, in their daily revolution round the pole.

The island to which Janshah was led by the gazelle was the kingdom of the apes, ruled by the wind ape-god of Hindu mythology, called Maroti, the god of the tree (*marom*), by the Gonds, and Hanuman by the Gonds and Hindus. He was the Egyptian Set, god of the South, called in his earliest form Kapi, the ape, whose thigh was the constellation of the Great Bear, called the Thigh of Set. His head was, as I have shown in Essay VII, in dealing with the myth of Perseus, the constellation Cepheus, in which the pole-star was situated from 21,000 to 19,000 B.C.² The apes made Janshah their god and king, and he, as receiving his life from the gazelle who brought him to India, was the antelope father-god of the Brahmins. He led the apes in their war with the Ghul, a name derived from the Akkadian Gul, 'a demon.' They were the tree-worshippers of Maroti, the tree (*marom*) ape, for, in the story of Gharib and

¹ For the history of Jokshan, the Yakshus of Indian history, see *The Ruling Races of Prehistoric Times*, Essay v, pp. 471, 480.

² J. O'Neill, *Night of the Gods*, vol. 1, 'Polar Myths,' diagram, p. 500.

the Arabic form of his Syrian name, El Khudr, or the water god,¹ who was found by Bulukiya, after he left Janshah, and El Khizr took him to Egypt. That is to say, the water-god, ruling the year of four seasons, brought Bulukiya to Egypt as the god Horus, the supreme (*hor*) god. This confirms M. Clermont Ganneau's identification of St. George, the rain-god of Cappadocia, with Horus, son of Hat-hor, the armed knight, with the head of a sparrow-hawk, who, in the Egyptian statue in the Louvre, is slaying the dragon of drought with his spear. This rain-god Horus, son of the hawk-mother Hat-hor, is the god born, according to Egyptian mythology, in the papyrus marsh of Buto, whether his mother was led by the seven scorpions, just as Hásib, or Jamaspa was shown the way to the queen of the scorpions, by the scorpion of the tribe of Dan.² These seven scorpions were the seven sacred days of the week, consecrated to the parent-constellation Scorpio, and reckoned by the Semite races as the units of the lunar-solar year, the year sacred to the rain god, who vanquished the dragon of drought. The history of the year of the rain-god, inaugurated by El Khizr, and ruled by the Egyptian Horus, the god of the year of

five seasons³ of the five rayed star



, is told in the remain-

- ing portion of the story of Hásib or Jamāspa, who succeeded Bulukiya, as the favourite of the queen of the serpents, and which I have already related. He was the god of the year of the solstitial sun, as shown by the St Andrew's cross, in the sign of the five-rayed star, and the fish sun-god sanctified and regenerated in the baptismal waters of the sea of life, the constellation Aquarius, and his transformation from the year-god of the races who measured their year by the seasons and the lunar phases, to be the reborn god of the ring of months, begun by his conveyance from Aquarius, is told in

¹ *The Ruling Races of Prehistoric Times*, Essay I., pp 9 12

² *Ibid* Essay II., pp 66, 67

³ *Ibid* Essay III., p 271

the story of the queen of the serpents by her making promise Husb, when he was leaving her, that he would never bathe in the Hammam public bath, for, if he did, he would cause her death. That is to say, the life of the serpent queen Andru, the tree (*dru*) of Ka, the mother of the years of the seasons of the sprouting, growing, and ripening of plants, would cease when the year was reckoned by the path traversed by the moon and sun, through the stars, beginning with the star Aquarius, the star of the winter rains of Babylon. Husb was, after his return home, dragged forcibly into the bath stripped of his clothes by the bath servants, and when he came out he was taken to the Wazir of King Harvand who had, by his magic art, recognised him as the man who could cure his master, the sun god, of his sickness. This as I have already shown, led to the killing of the queen of the serpents, and the cutting her up into three pieces the three seasons of the year of the growing plant, which were eaten by the king, and cured him.

This story of the close of the old year reckonings by seasons and the birth of the new astronomy, tracing the path of the fish sun through the stars, has a parallel in that of Gharib and his brother Ajib,¹ telling of the victorious career of the sun god, and his conquest of the idolatrous worship of visible symbols of the hidden god, who makes the pole revolve, whose chief messenger and prophet is the sun of light. Gharib, the poor (*Gharib*) sun god was born in the wilderness of a concubine of his father, the king Kundamir, cast out by his brother Ajib, after his father's death. He began by making the Ya-arubah clan of Oman, descended from a Silat, or female demon,² the pole-star mother bird, the ruling clan among the Arabs of Oman. He then, after he had been converted to the belief in one god and in Abram, the sun god, as his friend and prophet, by an old

¹ Berto *Arabian Nights* The II story of Gharib and his brother Ajib vol v p 16 ff.

² Robertson Smith *Religion of the Semites* Lect 1 p 50

Sheikh conquered Sadan, the ghul tice worshipper, of whom I have already spoken, and rescued from him Fakhr Taj, the daughter of Sabur, the king of the Persians, Turkomans, and Medes, who introduced the Turkoman year of thirteen lunar months, the year of the fish sun, and who became the mother of Gharib's only son, Marid, the acknowledged sun-god. He then defeated and converted Samsun, and the idolaters who adored the three moons, Allat, the light moon, the Akkadian goddess, ruling the nether world, Manat, the dark moon, worshipped as a black stone, and Al Uzzi, the full moon,¹ Wadd, the Arab form of Odm, or Bodh, the man god of knowledge, Su-waa, the mother, and Yaghus, the lion, the gods of the totemists. When he had restored Fakhr Taj to her father, he conquered for him, and converted Jamrkan, the worshipper of the god of dough, made of dates, butter, and honey,² the sacramental food of the sons of the date palm, the cow, and the mead drinking prophet. The incidents of the war with Ajib and Jaland are too complicated to be dealt with here, and I will only add a short account, proving Gharib to be the fish sun god, of the next part of his career, beginning with the dealings of Gharib, and his brother Sihim, the moon god, with Mura'ash, the king of the Jinn, with four heads, showing him to be a counterpart of the angels, of the four quarters, of the story of Balukiya, and of Ezekiel's four beasts. One head was a lion, the second an elephant, the third a panther, and the fourth a lynx. Gharib and his brother had been carried to Mura'ash by Jinns, while sleeping in the valley of springs, the home of the water of life. They converted Mura'ash, a worshipper of the fire-god, by praying for rain, which put

¹ Tiele, *Outlines of the History of Ancient Religions*, 'Primitive Arabian Religion,' §40 p. 64, Allat or Alytta was the fish goddess, the heavenly ship of light of the year of Orion the ship on which he embarked on his year's voyage. *The Ruling Races of Prehistoric Times*, Essay 1 p. 23.

² Burton *Arabian Nights*, 'The History of Gharib and his brother Ajib' vol. v pp. 215, 216.

out his sacred fire. By the help of Murash Gharib obtained Al Mahuk, the sword of Japhet, the Egyptian god Ptah, whose names mean the opener, the sword of light made by the master smith, which, according to Turkoman legends, brought the rain.¹ He thus became the sun god, Ra. Armed with this sword, the sword of Galahad,² and mounted on the sun horse, given him by Murash, he and the Jinns conquered Barkan, the lightning god of the South the Burakhya, of the queen of the serpents, visited by Bulukya, mounted on the sun mare, given him by Sakhr, the mother

to the banks of the river Jayhun the Oxus or creator (*hun*) of life (*ji*), the Gihon of Genesis, when he found out her connection with Gharib. Her son was born there, and Gharib who, in revenge, had conquered and deposed Sabur Fakhr Taj's father, converted his general Rustam, and made himself master of his capital, Isbānir al Madāin. He was there attacked by Khirād Shah, an aspirant for the hand of Fakhr Taj. He defeated Khirād Shah but was afterwards taken by a Jinn, sent by a sorcerer employed by Khirād Shah, who was told to cast him into the river Jayhun. The Jinn, after stupefying him with Bhang, which was, as I have shown, the agent of divine inspiration in the theology of the worshippers of the fish sun, took him there, but instead of drowning him, put him on a raft on the river, whence he was carried to the Indian Ocean, for in ancient geography, the Oxus flowed into the Caspian Sea and was thought to pass thence into the Ligus.¹ He was there imprisoned by a heathen king of Karaj, worshipping of a fire-breathing copper idol called Mingkash. He was released by the Jinn Zal zal, who had charge of the idol son of the fire king, Al Muzalzal, the earthquake maker, who worshipped a spotted calf, the Egyptian spotted bull god Apis, the god of the star and moon worshipper. Zal zal took him to his father, who imprisoned Zal zal, and told a Jinn to take Gharib who had converted his son, to the valley of fire. Gharib killed the Jinn on the way, and after landing on an island, was carried away by a Jinn who took him up to heaven. Then a thunderbolt struck the Jinn, and Gharib fell into the sea, and was thus baptized as the sun god, in the constellation Aquarius. From thence he swam to the island of Janshah, the lord of life, who was a man in the story of the queen of the serpents, and is here a woman, the mother bird. She tried to induce him to remain with her, but he broke her neck, just as Hasib killed the serpent queen, and became the ruling sun god of the winter solstice, born from the southern mother

¹ See diagram *The Ruling Races of Prehistoric Times* Essay II, p. 220

bird Gharib was carried away by Zal zal,¹ who had been released from prison, and had slain his father, the earthquake god. He took Gharib back to Isbanir al Madain, the Persian capital of Khorasan, and to his wives, with all the treasures, and the creating power of Janshah, the lord of life. He was there besieged by Murad his son, and Iakhr Iaj, who had come, after conquering the East thinking that his grandfather Sabur, who had tried to kill his mother was on the throne. When Gharib was recognised by Murad as his father, peace was restored, and Gharib, his three wives, and his son, ruled the Turkoman Empire, the eastern world, as the sixth sun god, of the Turkoman year of thirteen lunar months.

this history and retaining it in the memory, it is necessary to have certain definite marks, denoting the different ages of belief, and marking them off from one another, as separate strata in the object map of past time. These, as we have seen, can be supplied, by the successive year reckonings of the agricultural races, who were the founders of organised civilised life, and the worshippers of the god who made time and arranged the seasons, so as to bring the crops of each year to maturity, in regular and unvarying order. They may be divided into —

I The age of the year of the two seasons marked by the Pleiades, the year stars of the agricultural people, of the southern hemisphere, the sons of the buffalo who worshipped the evening sun of the West the sun of the equinoxes of the equator

II The age of the year of three seasons of Orion, the year star of the East, originating among the mining and fighting sons of the mother-bird of the North, and the deer god of the East. This was the age of the magicians, when the worship of the pole star began, which was first, from about 21,000 to 19,000 B.C., one of the stars in the constellation of the Ape, the Egyptian Kapi, the Greek Kepheus, then one of the stars in Cygnus, and from 10,000 to 8000 B.C., one of those in Lyra, first called the constellation of the Vulture

III The age of the year of the sons of the Great Bear, who became the seven antelopes, of the race who worshipped the pole star, guarded by the seven bears and who looked on the revolving pole, generating the run and heat, as the invisible father of life. This was the age of the sons of Shelah, the pole, and of the year of four seasons, of the worship of the upright right angled cross, the ancient emblem of the cultivated earth, the sign of the sun god and of God the Judge who ruled the world by unvarying laws

IV The age of the twin god, Night and Day, children of the mother of corn, and of the sun worshipping races, whose totems were the wolf of the East and the bear of the West

This was the year of the five seasons of the ancient Zends, Hindus, and Egyptians, the year of the solstitial sun and of the five rayed star, of the Egyptian supreme god Horus, when the two seasons of the summer runs of the Indian Ocean, and the autumn, were added to the previous three. It was in this age that the mother tree of life was substituted for the mother bird slain of the Sri twins.

V The age in which the addition of the St. Andrew's cross of the solstitial sun, the sun of the rider on the sun horse, to the upright right angled cross of St. George, formed the eight rayed star, the sign of god and seed. This was the age when totemistic beliefs were discarded, the totem gods turned into stone, and made the gods of the gnomon, when men worshipped the God of time, the invisible ruler, whose messengers and prophets are the sexless moon and sun, ruling the night and the day. This was the age of the wheel year of the shadow casting gnomon, and of the tree mother of flowers, the Greek Athene, goddess of the oil press, turning as the stars do, round the central pole, the age when mankind were divided by the Kushite rulers, into classes based on community of function, the age of the Ants, ruled by the weavers and potters, and that of the first distant commercial voyages, undertaken by the Twin races, the Hittites, Kheta, or Khata of India, Assyria, and Syria.

VI The age of the lunar solar year of thirteen lunar months and of the worship of the fish sun god, born of the gnomon stone and the pair of nuts, the mother trees of the gardening races who were sons of the mother bird and the river cel. It was consecrated to the nine Akkadian Igigi, or spirits of heaven,¹ whose chief was the Akkadian Ia, the Hindu Vishnu, the fish god, the god of Solomon's Seal, of the two interlocked triangles, the most sacred sign of the building races, which has now become the sign of the Royal Arch of the Freemasons. This was the age

¹ Sayce *Hibbert Lectures for 1887* Lect. iii p. 141, note 1

which depicted the tortoise earth, round which the fish sun god revolved in his yearly course, in the diagram of Solomon's Seal,¹ called by the Hindu Varahmihira the Kurma chakra, or tortoise index of nine vargas, or divisions, the centre of which is Panchala, the Gangetic Doab, the corn land of the Srinjyas or men of the sickle (*srim*) and round this are grouped the eight regions of the eight rayed star. This was the land of Poshai yanne as described in the Sia cosmogony, the land of the original Buddhas or knowing ones, the people who had grasped the secrets of the new astronomy, which traced the annual journey of the fish sun, or Buddha, the all wise god, who knows the innermost secrets of the universe, through the heavens, the god called Fo sho by the Chinese, and Poshai yanne by the Mexican Sia, the god Hue-hueton cateo cateo cipactli, the fish god of our flesh, the divine spirit man son of the seed grain, the breath of life of the Almighty Creator. His rule was the epoch of Semite supremacy, of general peace, and of the greatly increased commercial activity which made the Semite merchant princes of India, Assyria, Egypt, Asia Minor, and Greece, rulers of the world, the founders of maritime cities, and the great builders of the ancient world.

VII The age of the revolt against Semite legality, headed by the Aryan Celts, votaries of the wine god, who believed that life is given to man for enjoyment within due limits, not trespassing upon the rights of others, and not for repressing natural desires, from fear of transgressing the divine law. This was the age intended by its founders to be that of government by the law of liberty, so administered as not to degenerate into unsocial licence, the age of individual effort and aspiration, of poetry, song, and artistic reproductions of natural beauty, and in which the problems, arising out of the conflict between law and liberty, between altruism, or the claims of social law, and egoism, or those of the individual, were first formulated and discussed in theory and practice, as

¹ Sachau's Alberuni's *India* chap. xxv vol. i pp. 296-297

those on which the national life and progress depended. It was the age when moral improvements and the elevation of thoughts and desires to a higher spiritual sphere, became the vision looked for, by the prophetic teachers, such as Siddharta Gautama, the Buddha, Confucius, and the Hebrew prophets, who preceded the Indian and Chinese reformers, and who all looked on the attainment of the highest truth in theory and practice, as the goal which all should strive to reach.

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- Plough god*, called Nagur the plough, by the Gonds Gougorgo, the worker (ourgor) of the earth (ge) and also Ilias by the Greeks, I I Khudr, the water (khudr) god in Syria, and I I Khizr in the *Arabian Nights*, he is St George of Cappadocia, whence his worship spread over Western Asia and Europe, his sacred sign is the upright right angled Latin cross (see Cross), and his festival is celebrated in India, Syria, and Europe, in April vii 29, viii 135, 136, ix 335, 336
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- Pole-star*, worshipped as the only visible sign of the unseen god, the fire drill of heaven who in the mythology of the age of the mother bird succeeding that which measured the year by the movements of the Pleiades made the stars leap by Orion revolve, the pole star god is called in the Rigveda Agohya or 'he who cannot be hidden' vii 22, 27, 44 45, ix 257 the supreme god of the Sabæans of Bylus, the Semite Phœnicians of Palestine, who worshipped him as Eshmun, the eighth Kabir the other seven being the seven stars of the Great Bear, vii 58 Sabæan Mandanite ritual of the worship of the pole star called by them the world of light (p 150) 'the primitive light, the ancient light, the divinity self created' (p 161), viii 157 164, worshipped as Shemol, the star of the left hand,

by the Haranite Sabreans, who worshipped the rising sun of the East, the lion of Judah, instead of the sun god of the West ruled by the star of Dan, Antares in Scorpio, the setting sun, which still begins the Hebrew day, vii 55, viii 163, 164 194 (see Dan and Judah), calendar of the successive pole stars beginning with those of the Ape Cepheus pole star from 21,000 to 19 000 B C, viii 214, the pole star Vega, called Ma at by the Egyptians, vii, 45 the subsequent Egyptian and Buddhist pole star of the Jackal, vii 82, 83

Potters, the ruling race, with the weavers, of the age which reckoned time by the year of three seasons led by Orion, the Hebrew sons of Shelah, the pole, the grandson of Japhet, the Greek sons of Mount Pelion, the hull of the potter's clay (πηλός), they worshipped the pole star and the fire drill of heaven, which makes the stars revolve when turned by the creating potters, the Egyptian Ptah, the Hebrew Japhet, the dwarf god of the Kabiri, who also bears the hammer, and the architect Egyptian god Chnum, viii 93, 94, 183, 195, 201 note 2; were descended (see Minyre) from the eastern (kedem) Kadmus and from Tyro or Turo, the revolving pole (tur), the potter's wheel of heaven and were ruled by Tyro's son Pelias, made of the potter's clay (πηλός), viii 183, they were the Iberian sons of the rivers of the early Bronze Age, viii 193, 194, who took with them the potters wheel and the oil press in all their migrations to India, Assyria, Egypt, and Greece, viii 196, they were the Turanian sons of Dan, and confederates of the weavers, also the sons of Shelah, who worshipped the Pleiades as the spinners, viii 197, 200, 201 note 2, their year was one of three seasons, the three daughters of Pelias, the ram sun, slain by his daughters in the form of a ram, viii. 208, 209, their age, that of Pelops, Peleus and Pelias,

preceded that of the worship of the solstitial sun horse, and the institution of horse races in honour of the dead, viii 227, the Sia artistic potters, ruling in Mexico, ix 244

Ieshat yinne, the Mexican fish sun god, ix 244, his birth from two lion nuts like that of Jarasandha, the Maghada sun god, from the mango stone is 272, and the story of Jacob, the gnomon stone, called Bethel, or the House (beth) of God, set up, that is Born under the almond nut tree Luz, ix 285, 286, he won the rule of the North by gambling like Yudish thira, the sun of the Pandavas, ix 277, 278, he was, like Sigurd the German, stabbed to death, and rose again from the lake into which he was thrown as the eagle sun of a new year, ix 275

Prayipati, lord (pati) of former (pra) generations (ja)* See Orion and Pajapati

Frashastri, teaching priest of the Hindus, priests of the twin gods Mitra Varuna, who ruled the year of four seasons, of the twin races who kept the national Shasters, or records Preface, ix, viii 167; he came the Zend Frashaostra, the eldest of the Zoroastrian triad, the first of the creating fires, ix 301, 302

Frastara, the magic rain wand of the Hindu sacrifices, made by the sons of the horse (ashva) of Ashva vala, or horse tail grass, instead of the earlier Kusha grass, vii 2, viii 139, 162 note 1

Ptah, the Egyptian and Kabiri dwarf god of the hammer, the Latin cross, the Hebrew Japhet, turner of the potter's wheel vii 52, 53, viii 195 See Cross, Kabiri, Potters

Pururavas, the eastern (puru) roarer (rajas), the thunder god, the fire drill of the Soma sacrifice, husband of Urvashi, the fire socket; they were parents of Ayu, the god of recorded ages, vii 99, 100, ix 277, 305

Purus, the Eastern city builders of pre Vedic India, the race formed by

the union of the *Panis*, or traders, with the agricultural sons of the cow and antelope, vii 13; the sons of the god *Ka*, whose priest was *Kutsa*, iv 304

Quetzacoatl, the Mexican bearded white god, whose name means 'the feathered twin or serpent,' ix 290, 321

Ra, *Rai*, *Rojus*, the sun god of the Lithuanian Wends, *Ra hu* the creating (*hu*) *Rā*, fire and sun god of the Hindu Maghadas, vii 3, who became the Norse *Ragnar*, *Rama* of the Hindus, the Assyrian *Ram anu*, the god (*anu*) *Ram*, the Hebrew *Ab ram*, vii 128; ix 316, the sun god of the metal workers, viii 131

Ra'ad Shah, the thunder king, conquered by *Gharib*, the fish sun god, ix 316

Rachel, the ewe wife of Jacob, the gnomon stone, viii 188, 198, ix 318, 319

Ragnar, *Regin*, Norse sun god, whose names are forms of *Rai*, *Rojus*, are both gods of the rain (*regu*) and the twilight (*ragna*), *Regin*, the master smith, tutor of *Sigurd*, the sun god, on the sun horse, viii 118, and *Ragnar*, the shepherd chosen as the husband of *Stanhvit*, the moon maiden, daughter of *Sigurd*, viii 127, 128

Rakulo, the little *kahu*, son of the Buddha, the fish sun-god, vii 73, 82

Ram and sheep, sacred to the sun, the totem-animals of the potter and artisan races, whose creating god was *Chnum*, with four ram's heads, sacred to *Varuna*, the ruling god of the twin races, who worshipped god as the creating sun cross of St George, enclosed in a right angled square, viii 155, 156, 173 the two first stages in the ram and sheep sacrifice, the sacrifice of ewes with dogs to *Hekate*, viii 151, and the sacrifice of the wether, the sacred ram of the fire worshipping races whose father god was sexless, still offered on their New Year's day at the autumnal equinox by the

Sabrans to *Avathar Ramo*, the father ram, the sun god *Ra*, and to *Ptahiel*, the Egyptian god *Ptah*, the god of the day opening (*Astak*) at sunset, the day of *Dan* as its head is laid westward, and not the day of the eastern sun of *Judah*, viii 155, 163, 165, (see *Dan* and *Judah*), this year of the ram of the western sun, beginning at the autumnal equinox, is still the year of the Jews, ushered in with the blowing of rams' horns, viii 151, the ram of *Abram*, viii 156, the ram's horn of *Jason*, viii 185, story of the flying ram of the Golden Fleece, the ruling ram of the starry heaven of *Varuna*, father by *Nephele*, the cloud of *Phryxus*, the roasted (*φρυσσω*, *φρύξ*) barley offered to the fathers of the Kushite race, worshippers of the pole star, and *Helle*, the Greek form of the Armenian cloud goddess *Shar*, viii 187, 188; ram sun of the Golden Fleece slain by *Bellerophon*, rider on the sun horse *Pegasus*, viii 178, sovereignty of the ram sun transferred with the Golden Fleece to *Jason*, the healing (*Ias*) sun god, who succeeded *Pelas*, the god of the potters clay (*πηλός*) turned by the creating potter, and the death of *Pelas* the sun of the year of the ram, viii 208, 209, the ram the sign of *Ia* in the early Akkadian character, ix 320, the totem god of the Jews, who ate the Paschal lamb, and of the Zends who wore the girdle of woollen threads shorn from the fleece of the sun ram, vii 31, ix 309, 320

Ram, the father *Ram* See *Abram*

Rama, who was first the ploughing ox, husband of *Sita*, the furrow, and afterwards the sun husband of *Sita*, the crescent moon, who slew *Kavana*, the storm god, vii 47, 48

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Reed, parent plant of the Kushite race, sons of rivers, viii 91, ix 259, 328, reeds used to build the temple of the Sabre-Mandanites, viii 158, and the *Sadas*, the house

of god of the Hindu Soma sacrifice, viii 167, the Mexican tribe of the sons of the reed ix 245, birth of the sons of the reed when Ot' set, the Mexican corn mother, was brought to the corn growing land of the upper earth by the reeds, ix 248, 249

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Rohini, the antelope doe and the red cow, the star Aldebaran See Aldebaran and Bull myth

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— *Mandanites* of Mesopotamia, sons of Manda, the word of God, worship the pole star, and begin their year, like the Semites, with the autumnal equinox, viii 150, 151, 154, ritual of their New Year's festival begins with baptismal purification and the sacramental eating of the sacred cake made of barley and oil seed sanctified by the sacrificed pigeon, ends with the sacrifice and sacramental eating of their totem wether, the sexless sun ram the sun god of the west, who begins the Hebrew day viii 157 164, their reed temple and national sacred dress, viii 158 159, Sabra temple compared with the Hindu Sadas, the house of the gods of the sons of the fig tree, viii 166, 167, 171 173

Sabeans of Byblus, Phoenician Semites, first called the Turvasu, whose creating god (*tasu*) is the Tur, or revolving pole, who settled at Tyros the island of Dilmun (*Bahrain*) in the Persian Gulf, and went thence to North Palestine, they worshipped Sakku, the Pali Indian god Sakho, the Sanskrit Sulra the

wet (*suk*) god of the Rigveda and Mahābhārata and the eight Kabiri, the seven stars of the Great Bear, and their supreme god Eshmun, the eighth, the pole star, vii 54, 56, 58, viii 220 221

Sakuni of Haran sacrifice children at their New Year's feast, and mix the blood in cakes eaten throughout the year, worship Shemol the pole star of the left hand, and the Syroic god Boga, the Sanskrit Bhaga, the tree of edible fruit, they eat at their New Year's feast sacramental bread and wine, vii 15, 55, viii 153

— *of Ierna*, the Sogdians, the early fire worshippers, worshipped their dead in November, and placed the Pleiades, called the Parwe, the conceiving (*feru*) stars at the head of their lunar stations, vii 16

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Sal fish of Indian mythology viii 212

Sol manu or *Sol mon*, the sun fish god which see

Sar, Shar, cloud mother of the Hindu autumn season, vii 29, of the Armenians, and mother of corn of the Akkadians and corn growing sons of the tree, viii 188, mother of the twins Day and Night, the dog goddess Sarama, ix 261 note 2, the husk mother of the seed grain wife of Abram, the sun god, vii 188 note 1

Set, Egyptian god, originally Kapi, the ape, ix 335

Seven, sacred number of the races

who made their week of seven days instead of five, viii 138 note 3, and who, like the Kabiri and worshippers of Artemis the bear mother, divided their year into four seasons ruled by the Great Bear, vii 21, 26, 58, viii 93, the seven wheeled car of the year in the Rig veda drawn by seven horses, vii 7, seven strings fixed by Hermes on the lyre, the constellation of the Tortoise and of the pole star Vega, viii 142, seven Mexican societies of the ants and the sacred river of the Semites which dries up every seven days, ix 274, 330, the seven kingdoms of Iran and India, the *Kushika* arrangement of the state as the six subordinate kingdoms surrounding the seventh in the centre, ix, 314, 328. See Fourteen.

Sigmund, in the Nibelungen Lied an equivalent of Wieland the master smith. He was the tenth son of the king of the Volsungs, or woodland sons of the mother tree from which he alone was able to draw the sword of light. He became the wolf fire god by slaying the mother wolf and drinking her blood viii 111, 112, his union with Sigrny, as the Finn witch wife, made him father of Sinnfiotli, the wolf sun god of the united Finn and main archaic tribes, viii 113, 114, escape of Sigmund and Sinnfiotli as the shining fire and sun gods, who had regained the sword of light temporarily taken from Sigmund by Siggeir, king of the Goths, viii 115, marriage of Sigmund as the sun bearing the sword of light to Borghild the mountain mother, viii 116, and his second marriage after the death of Sinnfiotli to Hjordis, moon mother of the herds, and the death of Sigmund, who bequeathed the shards of the sword of light, the lunar phases, to his son Sigurd, to be born from Hjordis as the rider on the sun horse, viii 116, 117.

Sigurd, the pillar (*urd r*) of victory (*sig*), the sun god of the gnomon stone, son of Hjordis, the cow moon mother, and Sigmund (*which see*),

he circled the heavens as the rider on the grey sun horse Grani the clouds, given to him by Grip (Sirius), the eastern keeper of the sun horses, viii 117, 118, the sword of light made of the shards of that of his father Sigmund the lunar phases forged for him by Regin, the master smith god of rain (*regn*) and evening twilight (*ragna*), the sun of the west, viii 118 he goes after being blessed by Grip (Sirius) through the realms of darkness followed by Regin to the Glittering Heath, where he slays Fafnir, the guardian snake of the sun light of night, brother of Regin and the wise Otr the otter river god, sons of Hreidmar, the mother bird, keeper of the nest (*hleid r*) gets from Hreidmar's treasure (1) The helm of Awing the sun god's cap of invisibility (see Perseus), (2) the golden coat of mail (3) the golden year ring and the red rings of Andvari's treasure (see Andvari) viii 118 120, after killing Fafnir he cooked and ate his heart, thus acquiring his strength, and then slew Regin, the god of the gloaming, and became the god of the light of day and the master smith, viii 121, as the rising sun of day he went up Hinda fjall the hill of the deer (*hinda*) the sun hill round which Orion the deer hunter, led the stars, and then he awoke Brunhilda, the hawk mother goddess of the springs (*brunnen*), and plighted his troth with her by giving her Andvari's ring and then he became the sun god of a new epoch of time, viii 121 124 after descending the hill of sunrise he spent the spring and summer with Heimir, the earth (*heim r*) god whose wife was Brunhilda's sister and after the summer solstice he went to the western land of the Niblungs, children of the mist (*nebel*) viii 124, he there forgot Brunhilda as his wife and wooed and won her disguised as Gunnar the moon king, son of Gull, king of the Niblungs, the offspring of the boar sun, and got from Brunhilda Andvari's ring,

this he gave to Gud run, Gunnar's sister, whom he married after making blood brotherhood with Gunnar, and his brother the wise Hogni over the flesh of the father boar. He ended his career by being stabbed in the back in the winter darkness, when without his invulnerable coat of mail, the glistening sun light viii 124 126 See Urdar

Sirius, Sarameya Sarami, the dog star of Orion, also called Vastosh pati, guardian (*patis*) of the house (*vastu*) one of the two four eyed dogs placed to guard the Milky Way made by Sarama, vii 23 24 the star that as the Zend Tishtrya ushers in the Indian rains and begins the Zend year of four seasons, vii 25, rising of Sirius as Isis Siset began the year in Egypt vii 26, becomes the white horse of the sun as the Zend Tishtrya, the horse Grām given to Sigurd by Grip (Sirius) viii 118, 137, 170, 171

Six, the six rayed star of the Hittites, of the twin races, vii 30, 54, viii 191, 213, 214, ix 264, the six seasons of the Zend and Hindu year of the twin races believing in the divinity of pairs, and the six strands of the Zend Kusti, or sacred girdle, viii 8, 31, 85, the six spokes of the seven wheels forming the six seasons of the Vedic wheel year, vii 8, six creating apes of the Egyptians, vii 57, viii 208 214, 215, six gods worshipped by the confederated tribes gathered round the mother mountain of the East, viii 101, six regions of the world in Mexican and Akkadian cosmogony, ix 250 252, six rabbit sticks of the Mexican twin gods, the double 'paridhis' or sacred triangles of the Hindus (see Triangle) measuring the Mexican and Chinese year of the rabbit, ix 266, 267, the six creating gods, the La'ya the mother corn sheaves of Mexican ritual, ix 290

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Stone gods, first the fire stone, the Shu stone or Salagramma of the Akkadians, Zends, and Hindus, the Tunl an or stone gods of the American Indians, the stone on which kings were crowned in Scotland as they still are in England, ix 235 note 1 secondly, the prophet stone marking the daily and annual movements of the sun worshipped by the Sabreans of Arabia and Western Asia, viii 175 See Gnomon stone

Stonehenge, a temple of the sun god of the white horse, the god of the eastern sun, erected in the Bronze Age viii 138, 140, two epochs of Stonehenge first that of the syenite circle of thirty six stones thenumber sacred to the Hindu Vishnu, and the horse shoe of nineteen stones, the number sacred to the Hindu Buddha, secondly, the circle of thirty and the horse shoe of four teen sarsen stones, viii 139, 140, 141, 142, the sun god worshipped is the god of the wheel year of 360 days, viii 140, 142, the gnomon stones placed to mark the rising and setting of the solstitial sun, viii 146, the racecourse for games in honour of the Fathers instituted by the Minyæ of Greece and Asia Minor, viii 147, 171, connection of the temple at Stonehenge with the Greek Druid worship of the oak at Dodona, viii 149, 150, the Stonehenge ritual and that of the worship of Sirius, the white sun horse, rising at the summer solstice, viii 170, 171

Subhadra, the blessed (*bhadra*) Su the sap of life, the mountain mother Durga, twin, sister of Krishna or Vishnu, the ninth Theri of the Buddhists, vii 80, 81

Sujata born (*jata*) of Su, the son of Sumedha, the sacrifice (*medha*) of Su, god of the bamboo tree, the parent tree of the Great Bharata race, and of his disciples the female Dargas, the snake mothers of the Bharatis and Bhishikas—he was born at the close of the age of the northern frog sun vii 71

Sumedha, the sacrifice (*medha*) of Su,

- the first perfect Buddha or sun fish god, the god of the Champaka the parent tree of the Telis who grow the sacred oil seeds whence the Hindu sacrificial garlands are taken, the son of the Buddha of the Sal tree, the parent tree of Dravilians. He ruled during the middle of the age of the frog sun god, vii 67, 70, 71
- Swastika*, the two Hindu upright right angled Swastikas, the male Swastika indicating the sun's course from the vernal and the female Swastika from the autumnal equinox, viii 173 note 2, 174, the transverse Swastika of the solstitial sun, or the sacred triangle on the image of the female altar goddess at Troy, viii 145
- Sword of Ahrim*, called in the *Arabian Nights* Al Mahik, the sword of Iaphet, the Hebrew form of the Egyptian god Ptah (*which see*), the first master smith of the Kabiri, whose names mean the opener (*Patish*) the sword given by Muraash, the fire god, to Charib the sun god, which in Turkoman legends brought the rain, ix 338 339, the sword which Sigmond the smith of the Nibelungen Lied, drew from the mother tree, viii 111, the sword, of Sigurd, the sun guomon pillar, made by Regin, the master smith, from the sharls of Sigmond's sword the lunar phases, viii 118, the sword drawn by Galahad from the rock, and by Arthur from the churchyard stone, viii 224
- Telis*, Indian race of oil sellers who grow the holy oil seed Sesame (*Sesamum Orientale*) whose parent tree is the Champaka, whence Hindu sacrificial garlands are taken, vii 71, 72, they brought the Sesame from their home in Asia Minor to India viii 162 note 1
- Ten* the ten months of gestation of the year calf recorded in Rig veda (164, 110), vii 7, the ten horses drawing the never ageing wheel of the year through space, vii 8 the ten perfections or stages of gestation of the Buddhist soul, vii 67 the tenth Theri, Budda Kapilani, the mother of Kapila, father of the yellow (*lapela*) race and Vinata, tenth wife of Kashyapa and tenth month of the lunar year mother of Aruna, the fire drill, and Gadura, the flying bull of light, vii 83 ten incarnations of Hakim the physician sun god of the Druses viii 134 ten stars traversed yearly by the fish sun god the ten kings of Babylon viii 143
- Thirty three* the three elevens, number of the Hindu gods of time when eleven gods of generation were worshipped, the five seasons of the Naga year added to the twenty eight days of the lunar month vii 29, the thirty three gods of the Buddhist Tavatimsa heaven headed by Sakko, and the thirty three Egyptian judges in the hall of Maat, the pole star Vega vii 29, 57, 73, viii 92
- Thirty six*, the thirty six steps of Vishnu, measured on the Hindu Soma altar, and the circle of thirty six sycnite stones at Stonehenge viii 139, 140
- Thor*, Norse god of the hammer, the Egyptian Ptah (*which see*) whose car is drawn by goats, viii 108, a Phrygian god, viii 194
- Tiger*, the ruler of the North, who succeeded the elk in Mexican cosmogony, ix 260, 268 is a reproduction of the tiger parent god of the Hindu Vajjians, sons of the tiger (*tyaghra*) and of the Gond mother tigers Manko Rayatal and Jango Rayatal, ix 262, in the ritual of the Mexican rain worship the sixth god, the moon god, the Gond Gunhari, is placed on the tail of the sacred tiger painted on the sacrificial ground, ix 290
- Tinia*, Etruscan god of the atmosphere and thunder and the Mexican Tinia, the middle atmospheric vault, ix 251, 252
- Tishtrya* the star Sirius of the Zends *See* Sirius
- Tree* mother tree of the Buddhas, vii 70, 71, 72, 74, oak, the mother tree of the Druids, viii 149.

pine, mother tree of the Finn and Phrygian sons of the bear, viii 155, the mother tree of the Volungs the woodland race the nest of their hawk mother, viii 111 ash, the mother tree of the Edda and of the worshippers of the sun horse in North west Europe, viii 129, 184 185 with the cotton wood the mother tree of the North American Omahas and Ponks ix 236, 237 mother trees of the six regions of the world made by the Mexican creator, *Sus sistinnako*, ix 250 252 The Ghuls worshippers of the tree, in Arab an mythology ix 330, 338

Triangle, primæval symbol of the triune god of the year of three seasons in the matriarchal age of the mother goddesses the three 'paridhis' twigs of the mother tree laid triangularly on the Hindu altar, vii 9, the double triangle sign of the Hittite mother goddess Ba, and the triangle of the three weaving sisters of the Chinese, the three mother stars in Lyra vii 49 (*see* Ba), the triangle in which the Swastika of the solstitial sun is placed on figure found in Troy viii 159, superseded by the four sided figure sacred to Varuna, viii 173, the double triangles of the Dorje or Vajra of Vishnu, viii 141, ix 266, the interlocked triangles of the nine gods of heaven (*see* Nine) the Masonic Royal Arch, ix 296, 297, sacred triangular temple Peniel, or the face of God, ix 302 note 2

Trident symbol of the growing plant (*see* Caduceus) the Gona god I harsipen, the female (*pen*) trident, the prongs showing the three seasons of the year, ix 259 260

Tur, the revolving pole, god of the Turvasu, vii 28

Turyana times (*ajana*) of the Tur, the revolving pole, Hindu name for the solstices, when animal sacrifices were offered, viii 143

Turvasu Turanians, race descended in Hindu mythology from Turvasu, one of the twin sons of Devayana and Vayāti, whose god (*asu*) is

the Tur, the revolving hidden pole of heaven, turning the stars by its revolutions, they became the Hittite Semite Sabreans, worshippers of the pole star, who, after leaving India, settled first at Turos in the Persian Gulf, and afterwards in the sacred city of Pyblus, in North Palestine, vii 44 54 ix 312, they entered Greece as the Dorians, from the land of Dor (the spear or revolving pole), in Palestine, viii 221, were called Tursena and Tyrrhenians in the Mediterranean, and Tursha by the Egyptians and introduced into all countries bordering on the Mediterranean as far as Carthage, the Hindu Dravidian custom of common meals ix 289

Tvashtar, the god of two (*tva*), seasons of the Pleiades year, vii 1, 14, invoked in the ninth stanza of the Atri hymn, vii 35, the most complete two (*tva*) father of Sarana, the goddess Sar (*which see*) the cloud mother of corn and the corn growing races, and of the twins, Ushasa Nakta, dawn and night, whose year was divided into the six months of Devayana and the six months of Pitriyana, vii 14, 15

Twenty six, the double thirteen, and the number of lunar phases in the lunar year of fifty two weeks sacred number of the Hindu Kabir puntis, Kabiri of Greece, vii 74, the twenty six years of rule allotted by the Druses to Hakim, their supreme god, viii 135

Twin gods of time, originally the twin seasons of six months each, united in Tvashtar, a union recognised in the days of the corn growing yellow race descended from the twins Ushasa Nakta dawn and night, children of Tvashtar's daughter Saranya (*sar*) the mother of corn, and of Vivasvat, the two (*ta*) creating forms (*tas*), the Zend Vivanghat, father of the twins Yima the god of day, and Takma Urupa, the fire god of night, vii 14 25, ix 261 note 2, 281, the twin gods of the yellow race who, like Yima, tilled the garden (*tara*)

of the /end god Varena, viii 152, were the Greek mythology Apollo the wolf god of day, and Artemis, the bear mother goddess of night, vii. 26 ix 258, in Northern mythology they were Loki, the wolf father fire god, and Besla, the bear mother of Odin and of the Finns, viii 97, 102, to these totemistic twin gods are to be added another pair from Asir Minor (*see* Njord) Frey, the deer sun god, and Freya, the hawk mother goddess viii 106 107, ix 240, these twin gods of the father deer and wolf sun of the East, and the hawk and bear mother of the West are in Mexican mythology Ut'set, the Eastern mother of corn, the deer mother, and Now Ut'set, the buffalo mother of the West, ix 248 249, they became the deer of the East and the buffalo of the West, who were succeeded by the wolf of the East and the bear of the West, ix 260, 261, 267, 268 the wolf of the East and the bear of the West killed by the two dwarf Mexican twin gods, sons of the sun god Ma'awewe and Uyuyewe, who got from the Western land of the bear and hawk mother the feathers to make their year arrows, the arrow of the Hindu dwarf god Vishnu, ix 267, 268, Vishnu, born on the river Yamuna, the river of the twins (*Yama*), belonged to the race of the twin-gods, ix 268, the Mexican twin gods conquered the six regions of the earth, killing the wolf of the East, the tiger of the North the bear of the West, the eagle or mother bird of the South, the Skoyo,

and Mead), after turning the worshippers of animal totems, the *Katsuna*, into stone—that is on the introduction of the system of measuring time by the gnomon stone (*akich se*)—the Mexican twins went up the rainbow bridge to their father, the sun who placed them in the Sandia mountain just as the Achvins became the twin star Gemini Kastor, the pole (*star*) of Ka, the Akkadian Turus or supreme pole star, and Polydeukes, the much raining god twin father of the Kushites, Dorrian Greeks, and Akkadians vi 6, viii 190, 209, ix 273, they were the Hindu Pandara twins Sihadeva and Nakula and the earlier twin sons of Yayati and Devayani, Yadu Turvasu, vi 44, the Semite twins Eua, the goat god, and Jacob, the gnomon stone, ix 319, the Japanese creating twins Izanagi and Izanami the soliciting (*zanau*) male (*gi*) and female (*mi*) reminiscences of the earliest twins, the fire-drill and fire socket, who created the world from the curdled foam of the ocean, stirred by their creating pole, and the raising by this process of the Greek island Delos for the birth of Apollo and Artemis, ix. 280, 281 note 2, the creating twins of the Peruvians, a brother and sister, the Yin and Yang of Chinese, and the active and passive essences of Japanese metaphysical theology, ix 281, 304, the Zend twin of the Zoroastrian reform, Jamaspa the united sun horse and the sun fish the sea horse, ix 305 *See* Dwarf gods

ix 288 (*see* Hittites); the list of twin gods to whom the twin races of the *Rigveda* offered animal sacrifices before and after the introduction of the bloodless sacrifice of Soma, vii 35 note 2

Uchasi shiavas, the long eared horse or ass of India (*see* Ass)

Ukko, Finnish thunder god, the bird parent, and third god of the triad of the Finns, born of Vainamoinen, the cloud god of mist and moisture, and Ilmarinen, the hammerer, parent of Landa, the Estonian mother bird, viii 155

Udar, fountain of the Edda, whence the national gnomon tree (*urd r*), the ash, Yggdrasil, telling time by its shadows, grew, viii 185, ix 251 note 2

U'set, corn mother of the Mexican Indians, created as mother of the East by Sus sistinnako, the spider, the stars of the Pleiades (*which see*), ix. 249, she made the sun and moon with Now Ut'set, the mother of the West, ix. 249, she alone made the Chaski, cock of dawn, and the altar consecrated to the solstitial sun, ix 253. 254; she killed, before Sus sistinnako placed the deer sun, the sun of dawn, in the upper heaven, Now Ut'set, and ate her heart, ix 253, 254, 308, 309; she took to the upper corn yielding earth, through the mother seed (*see* Seed), the Kati'suna, the men with masks, the totem races, sons of the badger of the South. the

Vainamoinen, god of mist and moisture, chief god of the Finn triad, viii 97, 192, ix 316

Vaishya, Hindu trading races, sons of the fig tree, who founded the Soma sacrifice, introduced the religion of penance, and the wheel year of twelve months, to whom the seeds of Sesame—the seed yielding the divine oil of the Sabeian Mandrites—were sacred, viii 162 note, ix 308, 309

Vajapeja, Hindu festival at which Soma, pure water, and intoxicating drink, Sura, were consumed, and horse races run, answering to the Greek games in honour of deceased ancestors, vii 6, viii 147, 178

Varenya Deras, the five seasons of the year of Varena (*Varuna*) in the Zend chronometry, vii 29

Varuna, the god of rain (*var*), and of the dark night lit with stars, vii 27, to whom the ram was consecrated, viii 175 *See* Ram

Vasudeva, father of Krishna, viii. 157

Virgo, star in, called Spica Virginis, the virgin mother of corn of the corn growing Minyan race, vii 78; the parent star of Egypt, the goddess Min, depicted as holding an ear of corn, viii 193

Vishnu, the dwarf sun god of the Hindus whose arrow was first the three seasons of Orion's year (vi 18, 52), and then became the double Vajra, the thunderbolt of the two united triangles of the year of six seasons, ix 266, the boar sun god of the *Rigveda*. the boar sun

Lgil, the archer of the heavenly bow, the rainbow god, and Shlag feder, who cut feathers for the arrows of Egil's bow, left the wolf valley, taking with their wives, Ol run, old experience, and Hludgrund, the striver with the earth, the earth mother, when left alone, he forged seven hundred year rings before he was attacked by Nidung, the king of the nether (*nid*) earth, who maimed him with the sword of the crescent moon, and forced him to direct the course of the year, not by his own will, but by the course of the seasons ordained by the Supreme God, who made him the inert god of winter, the leafless tree, Bor, the father of Odin, viii 101, 102, who prepares underground the growth of the coming year, he then slew Nidung's two sons, mended the year ring stolen from him by Nidung, and brought back by Bothvildr or Bathilda, Nidung's daughter, and became by her the father of Widon ga, the god of the green meadows, he then made himself wings, and became the mother bird, viii 98 100; Wielind compared with the Hindu Pururavas, viii 99, and Sig mund in the Nibelungen Lied, is shown to be his counterpart, viii 112, 113

Hoff, the fire and sun god of the North, from whose hair the pine tree, nurse of the bear father of the Finns, was made, viii 97, slain by Hadding the hairy (*hadil r*), sun god of the year of four seasons beginning with the autumnal equinox, viii 97 (see Hadding), the wolf god Loki and his son Fenrir, the wolf, were gods of the dwarf races, viii 103, 104, the wolf god, whose blood gave strength and craft to Sigmund, the divine smith, and the transformation of Sigmund and his son Sinnfioti into wolf gods, viii 112, 113, 114; the wolf Apollo the god of day, son of the wolf mother Leto, vii 26, (see Apollo), the wolf of the East of Mexican mythology, ix 267. See Twin Gods

Iadavas, sons of Iadu the holy (*du*), Ia the twin brother of Turvasu, the pole star worshippers, fathers of the united tribes of Iadu Turvasus, who called themselves in India sons of the moon lion (*mrh*) and among the Jews the sons of Judah, on whose seal, still borne by the kings of Abyssinia, is the lion of the tribe of Judah (see Judah), they established and joined the Turvasu emigrants from India at Turos in the Persian Gulf, forming with them the Semite confederacy, vii 43, 44 See Turvasu

Year reckonings, years reckoned in the cosmological hymn of the Rigveda, i 164, (1) year of ten lunar months of the gestation of the year-cow, vii 7, (2) the year of her calf, the wheel year of 360 days with five and six seasons, vii 8, (3) the year of thirteen lunar months of 364 days born of the ten horses or months of gestation, the year of the fish sun-god, the sea born horse of the sons of the horse, vii 8 10, (4) the years of ten, eleven, and twelve months denoted by the Vedic metres, vii 9, the year told of in another hymn, Rigveda x 85, that of the marriage of the young full moon god, the male moon of the Northern races, to the sun maiden, vii 11, 61 63, other year reckonings are (1) the oldest year measured by the movements of the Pleiades 22 November and April the year of the two seasons of Tvashitar the two (*tsa*) god, vii 14, 17, this in Mexican chronometry was the year of Sus sistinnako, the spider, the creating god of the Pleiades, ix 248 (ii) this was followed by the year of three seasons of Orion, marked by his 'three knotted arrow,' the three stars in his belt, it began at the winter solstice, and was the year of the first mother bird, the storm bird, vii 18 28; the year commemorated in the three knotted Mekhalâ or grass girdle of the Hindu Brahmins, and the three knotted-girdle, the Kamberah of

the Sufi Dervishes, vii 20, ix 257, the Akkadian and Egyptian year of Dumu zi and Osiris Smati, who are both the star Orion, vii 21, 40, the Mexican year of the Kat suna Northern totem races the men with masks, who worshipped the Wild Hunter of Germany, the first form of the hairy sun god of the North, the Norse Hadding and Frey, the deer sun god of the Edda (*see Hadding and Twin Gods*), vii 22, ix 256 258, (iii) the next year was that of the sons of the ass, the earliest barley growing races, the nucleus of the Hittites, beginning with the orgiastic dances of the Hindu Moondas and Ooraons in Magh (January February), which still survives in our St Valentine's Day, vii 41, this, and the year of Orion, were the years of the earliest worship of the pole star, that of Cepheus, the Ape, and Cygnus, the Swan, ix 342, the annual circles of the stars led by Orion were measured by the phases of the moon hare, the constellation Lepus, at his feet, vii 21, it was the year of the three Harpies the three seasons of the year of the storm bird, vii 51, during this age weeks were reckoned as periods of five days, a reckoning afterwards used in computing the months of the year of 360 days, viii 138 note 3 139, 142, (iv) the fourth year was the year of four seasons beginning at the summer solstice, the year of Sirius, dog of Orion, before he was the sun horse Tishtrya, and of the four eyed dogs of the Rig veda and Zendvesta, vii 23 28, this was the year of the pole star Vega, the Gridhra, or vulture, of the Rigveda, vii 27, the year of Hermes, the dog of the gods, who gave seven days to the week, called the seven strings of the Lyre of the tortoise, the constellation of Vega, and of the four dogs of the Babylonian fire god Bel, the Akkadian Bil, the god of the upright right angled cross, vii 50-65, the year of the black antelope of Artemis

as the deer goddess in which the ship of the sun was steered by Agastya (Canopus) from the east to the west and back again by north to east, the year in which the sun circuits were marked by St George's cross, vii 26, 27, ix 335, 336, 342, this year of four seasons, beginning with the summer solstice, was first the Syrian year of the cross of St George, beginning with the autumnal equinox, the year of the Semites and Sabæans of Western Asia, and Asia Minor, and of Macedonia on the Peloponnesus in Greece, vii 28, viii 106, 122, it was also the year of the Norse Hadding, the hairy (*haddr*) god of the North, who slew Swipdag or Orwandil, Orion, and was brought up under the guardianship of the Great Bear, viii 106, 108, 109, the year beginning, in Hindu chronology, with the birth of Krishna, the black antelope, and his twin - sister Durga or Subhadra (*which see*), at the autumnal equinox, viii 157 (*see Kansa*), it was the Mexican year of the rise of U'tset, the mother of corn, to the upper world through the seed, and of the rule of the wolf of the East, the elk of the North, the buffalo or bear of the West, and the bridger of the South, the four quarters of the world marked by St George's Cross, it was then U'tset placed in the upper heavens the Pleiades, the three stars of Orion's belt, and the Great Bear, the constellation fulfilling this year, ix 260, (v) the fifth year reckoning was the year of five seasons of the Hindus, called by the Zends the year of the Varenya Devas, it began, like the last phase of the year of four seasons, with the summer solstice, vii 28 30, it was the year of the Gonds of the thirty-three gods of time of the Hindus, Buddhists, and Egyptians, and of the Egyptian five rayed star of Horus, vii 28, 29 the year of Bhishma and of the five sons of Yayâti, which began with the Indian rains of the summer solstice

vii 42, 61, it was in Asia Minor and Europe that this year originated, with that of the four seasons, and it was there associated with the worship of the white horse of the sun, worshipped by the Northern sons of the horse, it became in the South the year of the star ship Argo, the original year of Jason, viii 180, 181, (vi) the sixth year was the wheel year of the Rigveda, vii 8, of the wheel of the law in Buddhist theology, vii 30, 31, 84, 85, the year depicted in the six strands of the Parva Kusti, and in the six riyed star of the Hittites and Turks vii 30, 31, this was the year of the white sun-horse worshipped at Stonehenge in the Bronze Age, viii 138; and it became in the later mythology of the voyage of the Argo, the year of Jason, viii 208, 209, it was the year of the Hindu Vaishya, or trader, races, ix 308, that used by the Egyptians and Athenians who divided the months of 30 days into three Decans of 10 days age, the Zends in reckoning this year, divided the months into six parts of five days each, vii 63, viii 138 note 3, these two years of five and six seasons are, in the Mexican chronology, merged in the account of the conquests of the twin gods Ma'asewe and Uyunyewe, whose weapons were the six rabbit sticks, depicting the six seasons and their bows from which they shot the arrows they won from their enemies, their story tells first of the victories of Uyunyewe who ruled the six months of the declining sun, beginning with the summer solstice, he slew the wolf of the East, and the bear of the West, and, with the help of his brother, killed the tiger of the North, who had succeeded the elk, by throwing him from the bridge of the Milky Way, ix 266 269, the succeeding conquests of the eagle of the South, the Skoyo, or giant woman of the nadir, and the antelope of the zenith, were the work of Ma'asewe, whose six months began with the summer

solstice, ix 269 272, (vii) the seventh year was the lunar solar year of the Rigveda viii 8 to the Hindu year of the Pandavas ruled by the eldest prince Yudishthira meaning the most steadfast (*Yu*) the year of thirteen lunar months of the Santals and Buddhists, beginning in November when the sun was in Aquarius, in which the majority of the young sun god was celebrated in the festivals of February, vii 60-65 this was the year of the thirteen Buddhist Theris and of the thirteen tribes of Kasyapa, vii 68 69 72, it began in November with the birth of the young fish sun god, who attained his manhood in February, and died and rose again in the constellation Aquarius in November, vii 60, the year of the Buddhist sun fish god represented among the Buddhas as the thirteenth, called Padum uttara, the Northern (*uttara*) lotus (*paduma*), vii 67 68, 70, the year of the sun fish god, Salmanu, the Hebrew Solomon, also the Hebrew god Yahveh, the Akkadian Ia, the year of the thirteen children of Jacob the gnomon stone, viii 138 note 3, 139, ix 285, 286, it was changed from a year beginning with the birth of the young sun god in Aquarius in November to one beginning with his birth at the winter solstice, when he came of age, at the vernal equinox this is the year celebrated in the Hindu Huli festival of the red races held at the vernal equinox the year when the young moon and sun god of the north marries the sun maiden, the year of the Hindu Ikshvaku kings, vii 11, 40 61 63 this year of the fish sun was in Mexican chronology the year of Poshai yanne, successor of the antelope and the twins, rulers of the year of the wheel year, ix 275 278

Yudishthira, the eldest Pandava.
See Year reckonings

Zarathustra, the Zend reformer whose assistants were the triad of Fra